

REFORMED CHURCH MESSENGER

Only Just

— A PRAYER —

'Twere only just, if Thou, O Lord, shouldst say: "Come not before Me with thy prayer, 'til thou canst show that Thou hast lived thy creed. Thou didst confess thy sins and seek forgiveness. Thou wast forgiven: hast thou forgiven? Thou didst ask for mercy: art thou merciful? Didst thou bestow the peace thyself didst crave?

"Go, and come not 'til thou comest saying: 'I have done according to Thy Word.' And if thou fail, still be My son, but go and dare, and be not holy only in thy dream."

'Twere only just should'st Thou so speak to us; but Thou art more than just, and in that "More" we come — we come! Amen.

—Addison H. Groff.

A Pledge

Down through the year whose dawn still tints the sky
With golden promises of things to be,
Oh let me, Lord, but keep the channel free
That flows twixt Thee and me — this my soul's cry!
So often through perplexing days just past
Earth's dulling cares pressed close — until the way
Was clogged, and hampered by debris; and day
So dark I missed Thy hand at last!
But now, with high resolve within my heart,
I view the sad mistakes of yesteryear—
The waverings of faith, weaknesses, fear,
The tears of disappointment that would start—
And pledge my best to keep that channel free
Where flows Thy love and help for me!

—Grace Harner Poffenberger.



COMMITTEE ON CONSTITUTION AND CHARTER OF THE EVANGELICAL AND REFORMED CHURCH. (All members present at meeting in Cleveland, O., Feb. 27, 1935.)

Left to Right, Front Row: Dr. E. F. Hoffmeier, Hanover, Pa.; Rev. A. E. Klick, Louisville, Ky.; Rev. G. W. Grauer, Cincinnati, O.; Dr. Paul Grosshuesch, Plymouth, Wis.; Rev. H. W. Dinkmeyer, Chicago, Ill.
Second Row: Rev. F. C. Klick (Visitor), St. Louis, Mo., President of Evangelical Synod; Dr. William E. Lampe, Secretary, Philadelphia, Pa.; Dr. Charles E. Schaeffer, Chairman, Philadelphia, Pa.; Dr. George W. Richards, Lancaster, Pa., President of General Synod; Rev. Louis W. Goebel (Visitor), Chicago, Ill., First Vice-President of General Synod; Dr. Theodore F. Herman, Lancaster, Pa.; Dr. Fredk. Frankenfeld, Elmhurst, Ill.

Rear: J. W. Mueller, Esq., St. Louis, Mo.; Dr. Paul J. Dundore, Greenville, Pa.; Rev. F. R. Schreiber, Grand Rapids, Mich.; W. C. Hazelbeck, Esq., Portsmouth, O.; David I. Prugh, Esq., Dayton, O.; Reuben J. Butz, Esq., Allentown, Pa.; Henry W. Schultheis, Esq., Baltimore, Md.

PHILADELPHIA, MARCH 21, 1935

ONE BOOK A WEEK

STUDIES IN THE MIND OF CHRIST

Theological students of forty to fifty years ago will recall one of the classics of that day in Baldensperger's rather laborious *Das Selbstbewusstsein Jesu*. Since that time, as well as before, studies of the mind and self-consciousness of Jesus have revealed the inexhaustible resources of the Gospels and we have perhaps learned more about Jesus largely by these penetrating analyses of His own thought about Himself. While there have been periodical changes in emphasis and conflicting results (indeed only six years ago Baldensperger himself advised me to note his more recent revisions of his own original) nevertheless there is general agreement on the high points by all except the extreme modernists and conservatives, so that in "**What Did Jesus Think**," by Stanley Brown-Serman and Harold A. Prichard (Macmillan), we have a volume well adapted to the average student and in several chapters appropriate for Lenten reading. It begins with an historical approach, giving us Jesus' environment of thoughts and ideas. The authors have made no use of the Gospel of John. While fully recognizing the want of any strict historicity in the Fourth Gospel, I think it unfortunate to eliminate it as a source for this subject, for there is much in it of rich significance. (Prof. B. W. Bacon, in his early years an extreme higher critic, wrote a volume not long before he died, in which he gave the Fourth Gospel so high a place, as a source, that he entitled the volume "*Jesus, the Son of God*.")

The significance of this volume is that, like Bacon's, while the "presuppositions are those of modern historical scholarship," it arrives at the elevation of evangelical conclusions. The consciousness of Jesus was not that of one simply "in touch with reality, but as being Himself reality." This was near the end. Our authors attempt to reveal "the steps that led Jesus to this conviction." While many of the illustrations used are largely conjecture, we are undoubtedly given a true free-hand picture of Jesus' boyhood education and its effect on His mind. The authors have assumed

that the time between the ages of 12 and 20, was filled by the preparation revealed in His immediate ministry, beginning with His baptism when He "accepted the role of Saviour of mankind," followed by His retirement "to think out all that this revelation implied." He "returned from the desert on fire" with His vision of "The Kingdom of God."

While the question of his own acceptance of the Messianic title is far from clear, "there is one title—the Son of Man"—found everywhere in the Gospels, but "only on the lips of Jesus Himself," which had "no definite Messianic meanings for the ordinary mass of the people." In any case, He introduced "a totally new conception of the Messianic office." He included in the phrase "Son of Man," "always the sense of redemptive suffering," but He was also "the eternally dominant Son of Man."

In the chapter entitled "The Son of Man as the Kingdom," the miracles are discussed. They "must be regarded as fundamental to Jesus' conception of the Kingdom of God." I am obliged to express the judgment that this is the least convincing section of the book. The authors begin by making miracles the sign of Jesus' unique authority and end by a far from persuasive analogy with Joan of Arc and by telling us that the "miracles could happen to us!"

The next chapter on "Jesus and the Father" gets us back on to sure ground, including a fine analysis of prayer. It is the "sense of sonship" taught by Jesus which is the basis of our "social gospel." The permanency of the ethics of Jesus is treated with clarity. The uniqueness of the Saviour is admirably set forth under the title, "God in the Face of Jesus Christ." It goes beyond His "moral identity with God." Without any attempt to elucidate the doctrine of the Trinity, we are left with the conclusion that Jesus was "the manifestation of the Divine in human life," an inference which, while perhaps far from contenting the philosophical-minded, will be satisfying to the ordinary Christian.

In its neglect of the preaching of the significance of the Cross, "we see how far the Christian Church has drifted from His vision of true spiritual purpose." "There are few congregations to whom the ideal of renunciation appeals with the force of a divine command."

It can hardly be said that this volume adds much to our knowledge or understanding of the nature of the Resurrection and the Ascension. Probably the more simple-minded follower will be content with the simple affirmation that "the spiritual force of Christianity lies, as it always has lain, in the fact that Jesus lives" and in His consciousness that "the new life of God, mediated by Him to men, could never fail to manifest its supremacy."

The reader may wish to elide the parts of this book which attempt a rational explanation of mysteries and dwell upon its more constructive and affirmative expressions of faith, reaching the conclusion of its closing words: "it is not beyond reason to believe that, if the world ever comes to a realization of the mind of Christ, it will solve the riddle of existence."

—Charles S. Macfarland.

Other Books Read this Week

"**Men and Women of Far Horizons**"; Jesse R. Wilson, Editor (Friendship Press), reveals the spirit of modern missions in a very realistic way.

"**The Church and Civilization**"; Lynn Harold Hough (Round Table Press), is of course brilliant rather than burning, but animating both in its language and richness of thought.

"**The Christian Fact and Modern Doubt**"; George A. Buttrick (Scribner's), is dynamic and constructive, appeals to reality and has great homiletical value in both its substance and its literary style.

"**Was Europe a Success?**"; Joseph Wood Krutch (Farrar & Rinehart), gives us the outlook of a "liberal," outside the currents of religion, upon contemporary civilization, with both impressive realism and economic idealism.

—C. S. M.

Christianity and Social Progress

By Shailer Mathews, Harper Brothers: New York, \$2.00

Reviewed by J. A. MacCALLUM

to each other is seldom direct. As Shelley put it,—

"Nothing in the world is single,
All things, by a law divine,
In one another's being mingle."

Once this fact is clearly grasped, as Dr. Mathews grasped it years ago, it becomes evident that the work of the Church involves a great deal more than the saving of individuals. Environment must be taken into account or we shall be faced with the anomaly that while we are saving one person from degradation, ten others are being degraded by evil conditions.

The book is composed of the Barrows' lectures for 1933-1934. Since it was addressed, in accordance with the title of gift in establishing the Foundation by Mrs. Caroline E. Haskell, "to the scholarly and thoughtful people of India"; its tone, in the words of the author, is friendly, temperate, and conciliatory, and "in the fraternal spirit which pervaded the

Parliament of Religions". This does not mean that Dr. Mathews has made any unwarrantable concessions to his audience. What he has done is to find an objective approach to Christianity as it has worked itself out in the social order and has taken the attitude of the historian rather than that of a defender of the faith. In this he stands on perfectly solid ground. If Christianity is to become the universal religion, its interpreters must learn to discover and to emphasize its universal elements. This is what Dr. Mathews has done with pre-eminent success.

It is indeed remarkable that having written so many books in this field he should be able to retain the freshness and the vigor which characterize all these seven lectures. One is reminded of Cleopatra, of whom it was said, that "age can not wither nor custom stale her infinite variety". A glance at the table of contents offers a clue to the reason for this

(Continued on Page 17)

This book by Dr. Mathews, who is Dean Emeritus of the Divinity School of the University of Chicago, is the last of a long series of publications bearing his name as the author. Though he has dealt with a variety of subjects in the course of his life, such as "The French Revolution", "Patriotism and Religion", "The Faith of Modernism", and "The Messianic Hope", through all his work there runs a clear recognition of what is to him a fundamental fact. This is the conviction that Christianity, and doubtless all society, does not presuppose what he calls "atomistic individualism". In brief, he has a profound social sense which enables him to see that society, whether in its most primitive or most complicated forms, is made up of groups of people organized for certain definite ends. This is what makes it so difficult to modify the social structure. Where individuals disregard the customs of a group, they usually suffer ostracism, loss of property, and various other penalties. The relations of persons

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EDITORIAL

THE WORD OF THE CROSS FOR THE WORLD TODAY

2 Cor. 5:21

Even though we may not fully understand this verse, we feel something of its tremendous import, and therefore its tremendous importance.

Its daring paradox seems to point us into the center of things, and its intensity moves our hearts to wonder and prayer.

That any man should be sinless was an idea quite alien to Jewish thought and belief. But it was Christ's own verdict upon Himself. He never betrayed the faintest consciousness of guilt. "Which of you convinceth me of sin?", He flung as a challenge to His enemies. It is the verdict of all sincere souls, as uttered by the soldier who watched His cross—"Truly this was a righteous man." Above all, it is the verdict of God, who said, "This is My beloved Son, in whom I am well pleased." For thirty-three years, in daily contact with the world and its sins, Christ lived and yet knew no sin.

All sinless as Christ was, God made Him to be sin on our behalf. In Christ on His cross, by Divine appointment, the extremest opposites met and became one—incarnate righteousness and the sin of the world. Christ's death is the execution of the Divine sentence upon sin. When He died He put away sin; it no longer stands, as it once stood, between God and the world. On the contrary, God has made peace by this great transaction; He has wrought out reconciliation. "Jesus Christ, though sinless, identified Himself with us in our sinfulness, in order that we, though sinful, might be able to identify ourselves with Him in His righteousness."

Not by any legal fiction; but as, by the purity and love and sorrow of a true mother, a wandering son may be rescued, broken down in penitence and led to trust in God and in his mother, when he cannot trust himself, so the cross of Jesus has ever been the supreme agency whereby God comes close to men, breaks down their pride, heals their distrust, and assures them that the love and self-sacrifice and obedience of Christ are all for them.

In whatever way our Lord was made sin, we are made righteousness. As sin was placed on Him, and He was reckoned with as though it were His own, so His righteous-

ness is reckoned to us, who are in Him by faith, as though it were indeed ours. And if it is indeed ours, let us dismiss our fears, dare to stand in the very light of God's holiness and rejoice greatly in the Lord.

Now what God wants today is men and women who are not afraid of sacrifice. What Christian can read a narrative like the career of Grenfell or Jane Addams or Mary Slessor without there stealing into the heart the desire to live that kind of career! Here is Albert Schweitzer! The name is one of the most romantic names in the religious world today. He is unquestionably one of the great geniuses of our time! He could have had any prize he wanted. He had the world at his feet, but he turned his back on all its glittering honors and went out into Africa to follow in the footsteps of his hero David Livingstone, to proclaim the unsearchable riches of Christ and to practice the art of a Christian physician and help heal the open sore of the world. Listen to his words: "It struck me as incomprehensible that I should be allowed to lead such a happy life while I saw so many people around me wrestling with care and suffering." His story is thrilling; but it's true religion. Religion is sacrifice. Religion is service. Religion is not an ecclesiastical performance nor an intellectual scrimmage. Religion is to help your fellow man when he is down, yes, and when he is up too. Religion is to be loving and kind and forgiving and pure. Religion is to live the life of Jesus Christ, Who, though sinless, was made to be sin that we might be righteous. The secret of true religion is identification with Him. He became one of us that we might become like Him!

—DR. H. NEVIN KERST

ON EVANGELISM

There is perhaps no single term that will more accurately describe the total task of the Church than the word "Evangelism"—provided it be interpreted broadly. Evangelism is not primarily a matter of delivering the Christian message. Far too many of us feel that the evangelization of the world is merely such a general proclamation of the gospel that every person in the world would have the opportunity to hear of Christ and so to accept Him. Certainly knowledge of Christ must precede devotion to Him, but

there must be no complacency over having proclaimed His gospel in a professional fashion. Many of us sidestep the word "saved", but whether we like it or not, it was to *save* the world that Christ came. But *to be saved* is not identical with *thinking*, or *acting*, or *feeling* a certain way. It means, in its highest sense, a conscious fellowship between a man and the Living God. To prevail upon others to establish that fellowship, other things are necessary than to speak eloquently, and informingly. Evidence of the possession of that same fellowship must be shown.

Evangelism must be adequate in its motive. An almost audible sigh of relief is heard after the weekly sermon is delivered, with the attitude of "Well, I have delivered my soul." Conscious of a certain duty, we go through what is conceived to be the appropriate motions, but with about as much real enthusiasm as Jonah manifested in going to Nineveh. *Not to save our own souls, not to add a certain number to the Church, but the feeling that men are miserable, and poor, and blind, and naked, if they do not walk in fellowship with God, constitutes a motive really adequate in evangelism.*

Evangelism must not be identified exclusively with exceptional and irregular methods. To many minds evangelism suggests only revivalism—another term we shun. To regard the "special meeting" and the "special man" (the professional evangelist) as the instruments par excellence for redeeming life is to fall into the error of believing that God is in the irregular in a way that He is not in the ordinary and the commonplace. The slower process of personal evangelism and religious education is less spectacular but more effective.

The program of evangelism will include all persons and classes that are in need of the Spirit of God, and will have to do with the whole range of Christian experience.

Evangelism will concern itself with young people and children. Here the problem will be rather preventing the contagion of sin than curing the disease after it has been contracted. It will take the form of educational evangelism by which in the home and Church, ideally at least, a religious atmosphere has been created in which, through months and years of training and oversight, a decision has been slowly ripening. In dealing with young life the matter cannot be concluded once and for all. There must be the most careful instruction and nurture if the plant is to grow straight and strong to full maturity. Witness the dropping out of the picture of young catechumens after confirmation.

The work of evangelism must be directed toward adult as well as child life. The emphasis on the thought that the great opportunity for recruiting the membership of the Church is to be found among the young rather than the older people has had an unfortunate effect in so far as it has practically made the Church hopeless concerning the spiritual redemption of adult life. But one of the beautiful things about the gospel is that it possesses curative values. We must seek to save lost men and women as well as to keep boys and girls from becoming lost. No pastor is discharging his full duty unless he includes both of these classes in the scope of his evangelism.

Evangelism has to do with the *whole range of Christian experience*—with later stages as well as with the beginning of Christian living. We should have special occasions for interpreting to people already religious in at least a formal sense the deeper significance of faith and trust in God. What a blind groping after realities there still is! One should seize gladly an opportunity to enrich and stabilize the faith of these believing ones by setting forth the doctrines of assurance, regeneration, and sanctification in *wholesome terms*, and endeavoring to lead men and women into the reality for which these great words stand. There is far too little preaching on the really great doctrines.

Evangelism must *concern itself with the collective as well as the individual life of men.* It must seek to accomplish a social as well as a personal redemption. Why shouldn't the principles of Christian ethics be recognized as binding upon groups as well as upon individuals? The divorce between morality on the one hand, and business, industry,

politics and diplomacy on the other, must be done away. We cannot deny the fact of current ethical dualism. We have two standards of action. Toward his own wife and children a man will act generously and unselfishly, as though nothing were of consequence but the great human values, never once thinking of exploiting them economically. But the same man will deliberately act according to very different principles toward other men's wives and children who work for him. Yet these have precisely the same fundamental right to human consideration as his own family. We have been told that religion cannot be mixed with business or politics. The object of social evangelism is to extend the authority of Christian ethics over *all* relationships. It is a problem in regeneration—to transform the spirit of our collective life until it can be said that Christ dwells in the heart of the groups as well as in the heart of the individual. It is obvious that evangelism of this kind must employ the educational method. The ideal must be taught patiently, kindly, but consistently throughout the whole year by every teaching agency in the Church, the Church School, the brotherhood organization, etc.

However, there should be no division between a ministry that is educational and one that is evangelistic. There is no reason for taking the mind to Church in the morning and the soul in the evening.

Evangelism must be *world-wide, or nothing.* The soil of America is of no more consequence in the sight of Christ than the soil of Tahiti, Central Africa, or Labrador. Christianity cannot fly either a national or a racial flag. Evangelism recognizes the call of the masses. Our Lord evidently had a feeling of reverence for the Temple and the synagogue, but His soul responded to the call of the masses—the multitude *outside* of the Church, neglected, outcast, uncultured, waiting only for the plowshare and the Seed to become glorious with the harvests of God. We thank God for our Churches, but the evangelistic campaign must not be restricted to their boundaries. Let every preacher resolve that he will be a Churchman and Evangelist in one.

To this end revive the preaching that has power over the human heart! Popular preaching has come to have a bad name among us. In our reaction against a frothy emotionalism we have gone to the extreme of impoverishing our preaching of the human touch. When we read of our Lord's infinitely moving lament over Jerusalem, or His impassioned indignation against religious hypocrisy and sham, we marvel that we can ever imagine Christian preaching to be admirable that is not deeply penetrated with emotion. No preacher should ever go into a pulpit who can think and talk about sin and salvation, and the Cross of Christ, without profound emotion and passion. Preaching is a major factor in evangelism.

Let us abandon our preaching as of "a dying man to dying men," AND PREACH AS A LIVING MAN TO LIVING MEN!

—CHESTER A. QUEAR.

* * *

SHORT EDITORIAL

"Let us take heed," the editor said last week, commanding Lincoln's "Gettysburg Address" to us. Well, here's a short editorial of 32 words, 23 of which are words of one syllable. It is written by the committee on Foreign Missions of Tohickon Classis. It reads:

"That we stress the payment of the full apportionment in 1935, in order that the Board may remain out of debt, and use its energy in world evangelization rather than in financial worries."

* * *

HOW TO GET SHORT SERMONS

We've heard this bit of strategy about a colored parson, who was a bit discouraged about the stinginess of his flock in their gifts for the Lord's work. In characteristic style he thus addressed his congregation: "I has heard many complaints lately about de length of my sermons. Well, hereafter de collections will be taken and counted before I begins to talk; and de smaller de collection, de longer de sermon."

CHURCH MANAGEMENT

The frequently repeated, but unwarranted, charge that minister are poor managers, so far as the temporal affairs of the congregations are concerned, is well known. Occasionally, however, recognition is made by experts of the extraordinary record which ministers have made in connection with the handling of Church moneys. Mr. Roger W. Babson, the world renowned statistician, in writing on the efficient measures which have been used by Church leaders, pays this high compliment to the men of the cloth and those associated with them in the management of Church affairs: "Many a private investor today holds, in his safe deposit box, not securities, but obscurities. Big business has broken down. The great Church endowment funds, on the contrary, have come through the storms in truly remarkable shape."

* * *

THE MINISTRY OF MUSIC

The Editor heard a concert the other evening that pleased him mightily. Indeed, he enjoyed it so much that he cannot help sharing his delight with the readers of the MESSENGER. The concert was given in Trinity Church, Philadelphia, Rev. Purd E. Deitz, pastor, by the Choir of our Theological Seminary at Lancaster. This Choir is composed of forty students of the Seminary, directed by the accomplished Professor of Music in that institution, Dr. Harry A. Sykes. We wish that many more groups and communities might have the opportunity of hearing this inspiring program of sacred music.

It is impossible for older graduates to avoid a feeling of envy as they realize how much help the students are receiving along this line today. It had no place in the curriculum years ago, and it assuredly deserves a place. What a help it is to the Christian pastor to have some knowledge of religious music and of how to lead others in "psalms and hymns and spiritual songs!" The training received under such competent leadership is invaluable. Dr. Sykes possesses a veritable genius in so harmoniously blending the voices in this Choir, and the program is of so high an order that it reflects much credit on the Seminary, on the Organist and Director, and on the students. We are coming to realize more and more how much the ministry of music means in the worship of God in the sanctuary and in the development of the Christian life.

* * *

THE ENTHUSIAST AND THE DOUBTER

Talk About Baptism

The Doubter wanted to know whether baptism had a real place in the modern program of the Church. "I have just heard again of one of those superstitious ideas that have surrounded the rite of baptism. A mother rushed a sick baby to her minister. She was distracted by two fears. She thought the baby might die without being baptized, which would bar him from heaven. She wanted to make sure that if the baby lived he would not suffer from stammering. As soon as the service was over, before she said a word to any one, she took a spoon and gave the baby some of the water in the baptismal bowl."

"Don't get excited about that," said the Enthusiast. "Every rite of the Church can be twisted into a superstition. There are people who fear to miss the Lord's Supper because they believe that in some strange way it assures their salvation."

"Why do we have to continue the baptismal custom at all? The Quakers seem to get along very well without it. Even Church members who are not superstitious often have their children baptized just because it is a custom. They promise to bring them up 'in the nurture and admonition of the Lord,' but baptism probably doesn't change the kind of nurture they actually give. If their children were not baptized, they would bring them up in the same way."

"You are too severe in your judgment. There must be many parents who understand the spiritual meaning of baptism, and who take it very seriously. I know that when my girl was baptized, we thought of it as a kind of initiation into the inner circle of Christian believers, and we were humbled by the sense of responsibility that our vows brought to us."

The Doubter was hard to convince. "You are a sincere Christian, and you would have felt the same sense of responsibility toward the girl if you had not taken part in a baptismal service. That's the point. For sincere parents, it doesn't make any difference. For insincere parents, it multiplies their hypocrisy. For superstitious parents, it succeeds merely in confirming their superstitions. I can't see any value in it."

"You fail to understand how the sincere parent feels. He wants his child to join the company of Jesus' followers, and he wants the community to know that he is willing to undertake to bring up the child as a member of the Church. Baptism is a symbol of this desire and this willingness. By the way, do you believe in marriage?"

"Of course I do!"

"Well, I could make your speech all over again, applying your reasoning to marriage instead of baptism. Sincere young people would probably be as true to each other without the ceremony, but they want the world to know that they have made a holy compact and that they mean to keep it."

—F. D. W.

* * *

DRIFTING OUT OF TOUCH

Two such charming and distinguished Churchmen as Drs. William Lyon Phelps and Lawrence E. Bair, have recently written glowingly about the glories of old age, the unequalled joys and blessings of the twilight years of life. We are glad to hear the strains of such triumphant music about the sunset time of our earthly career, which some people seem to dread so much. It is particularly useful to have this note sounded today, because so many need the tonic of cheer and hope. They are the victims of loneliness and despondency, and feel that with advancing years, life can offer them little or nothing that is worth while. Indeed, not a few feel they are "unwelcome and only in the road", and death would be for them a welcome release. Perhaps those nearest and dearest to them have been summoned into eternity, and they have come to feel that nobody on earth really wants them any more. Sometimes this sense of isolation is much increased by defects of hearing or of vision, or both. This is a terrible handicap both for the victim and those who must live with him, and the victim is bound to exaggerate it if he does not fight against the temptation it brings.

A kindly, lonely old man wrote to Dr. Newton: "People tell me to seek company, to gather young life about me, to maintain interest in what is going on in the world, and take what share my health permits in some form of practical service. But what can I do? Nobody wants me. I seem to bore young people, and I am at a time of life past the age of making friends of my own age. It is a problem, and I confess it stumps me."

It is only too true that such a fate may overtake any man or woman even in the midst of their own family, failing to hold the real devotion of those for whom they have toiled and sacrificed, if these older folks do not guard against the peril of "drifting out of touch" and thus becoming uninteresting, detached from life, having no longer anything in common with younger folk. To be unwanted is tragedy; but usually it can be avoided by keeping step with youth and life's daily problems. We know a lot of men and women old in years who will never become uninteresting or unwanted. They have not allowed themselves to drift out of touch with the active, ongoing life of our time.

* * *

WINNING AGAINST ODDS

The wealth, prestige and apparent power of the Roman Empire seemed overwhelming and irresistible. In contrast, the little band of Christians who set out to conquer that Empire appeared to be negligible, hardly worthy of serious consideration. Why was the Roman Empire defeated? Dr. Glover, in *The Jesus of History*, says the triumph of the Christians was due to the fact that they "outthought, outlived and outdied" their antagonists. That is to say, the Christians revealed a more satisfying and practical interpretation of life and its duties, a nobler morality in every-

day conduct, and a superior courage in the face of martyrdom.

No matter what the pagan influences surrounding us today, no matter how strong the pull of worldliness and irreligion, we can as the humble, earnest followers of Jesus Christ prove our ability to think, live and die more nobly than His enemies—and the outcome will not be in doubt. There is really no other way to win.

* * *

PERSPECTIVE

A University Professor unburdened himself to a pastor the other day in words somewhat like these: "I often become terribly discouraged about my job. After working say for six months, as hard as I know how, to overcome the resistance to knowledge and culture in the so-called minds of the general run of students, I must face the examination papers which prove beyond a doubt how dismally I have failed, and I confess I would be tempted to give up in utter despair if it were not for a *sense of perspective*. It is the remembrance of what education has accomplished down through the centuries, in spite of repeated failures and disappointments, which inspires me to go right on working."

How much we need this sense of perspective in the work of the Kingdom of God! If we are easily discouraged because the spiritual harvest is slow, we will not last long as Church workers. Talk about the resistance to knowledge; far more serious is the resistance of men to the Holy

Spirit. The patient, devoted service of a lifetime shows at times but scanty fruitage. Let us pray God to vouchsafe us a vision of the blessed influence of the Gospel in all generations, of the healing streams of blessing which have fructified the earth through the consecrated preaching, teaching and living of Christ's faithful followers. Even repeated failures cannot daunt us when our hearts tell us that final victory is assured.

* * *

"CHRIST THE LORD IS RIS'N TODAY"

Our Memory Hymn for April is, naturally, an Easter hymn, and we have selected the great hymn by Charles Wesley which is not likely to die as long as the language lives. Charles Wesley (1707-1788) was one of the most spontaneous writers that ever lived, and it is said that the total number of his compositions far exceeds that of any other hymn writer. In the two volumes of his hymns issued in 1763, there are 2,030 pieces, and this included only a portion of his compositions, which really exceeded 6,000.

His hymns are characterized by their emphasis on the infinite love of Christ. The author of *Hymns that Have Helped* writes: "This hymn, 'Christ the Lord is Ris'n Today', has long been accepted as the best English Easter hymn." Certainly it is one of the most admired and frequently sung of all the hymns of the Resurrection. The splendid tune has helped to increase its popularity. We ought to make this great paean of triumphant and unconquerable faith our own. Let us learn to sing it with our hearts as well as our voices.

The Thoughts of Justus Timberline

Why I Like Him

You've suspected, I reckon, that I like my own pastor. Well, I've some good reasons. Think of these facts about him:

There's nobody in our town too unimportant for him to notice.

He never makes us feel that he's bound to have his own way; he usually gets it, because he has thought a little bit further than we have.

He can tell me what he thinks of me, at my worst, without making me mad or seeming to be my moral superior.

He has resigned some places of leadership, and dodged others, so that his time is not all used up on committees and boards and errands. But the people he has put to work on these jobs know where to go for ideas when they get stuck.

He's the freest man in town over letting other people get the credit when he and they work together. You'd almost think he just went along for the ride.

He doesn't crowd us Church members into new plans. We move slowly, in our Church, and one pastor we had for a short spell tried to hustle us. That accounted for his short spell. This pastor—**my** pastor—lets us take our time; although I will say that we often discover, all by ourselves, good reasons why some piece of work ought to be hurried along. And then he is surprised!

We can't ever be sure just what he'll do. He repeats himself occasionally, and he has his familiar mannerisms. Some of them we've learned to love. But every now and then he springs something unexpected on us; usually something highly interesting. As, for instance, when he omitted the sermon one Sunday morning, and talked to us for half an hour about his own religious life and struggles. It was one of the great experiences of my own life.

As to money, he never mentions it—I mean, his salary. He can get a contribution out of old Peter Marble himself, who's as hard as both his names. But salary? You'd think there wasn't such a word. Strange to say, we've never had so easy a time collecting the preacher's pay; but we get no help from him!



Preachers of Another Sort

What I've said about my own pastor opens the way for reporting what a brother in Pennsylvania wrote me about preachers of the other sort. He seems to have known several types that I've managed to miss, so far.

Says he, "Preachers like these are likely to produce deadly dry rot in the Churches they are serving."

I should think so; and I give his list here only to show that when preachers are faulty, somebody is sure to notice.

I hope few of my readers know as many types as this brother names:

Preachers who become more and more extreme in order to justify previous extremity.

Preachers who allow their pet theories to gain control of them, to the increase of their shallowness.

Preachers who become so enraptured with "advanced" pastoral methods and activities that they forget to engage in the old-style pastoral activities.

Preachers who are so busy attending to the affairs of the community that they forget to build up their own congregation.

Preachers who are so bent on being "spiritual" that they forget to be truthful.

Preachers who insist upon imposing their ideas and theories upon all the organizations of the Church.

Preachers unable to admit mistakes when the mistakes are noticed first by others.

Preachers whose eagerness to startle pushes them farther and farther on the road to radicalness.

Our "Luxurious" Students

The other day I read of a man who thought that the college students of today live too luxuriously; fine dormitories, generous food, and all that.

Not in our part of the world.

I know a few students in each of several Church colleges. And they tell me of boys and girls working on police station records, on rock piles, in cafeterias and restaurants, and in many another place of far-from-easy labor—some of them earning fifteen dollars a month at thirty cents an hour.

To do that they must work close to three hours a day, besides keeping up with their classes; and the fifteen dollars, even after you've earned it, doesn't allow for much luxurious living.

What bothers me a good deal more than the supposedly pampered lives these youngsters lead is what we, their elders, propose to do with them when they are graduated.

I've little patience with the ranters who tell these students that every one of them can make a place for himself. It could be done, most of the time, in the not-so-gay nineties; but we—or somebody—has organized American industry differently since then.

Even now the student with character, brains, and clear purpose has, as usual, a better chance than the run-of-mine college product.

But character and ability can no longer give practical assurance of a worthy career. These young people are up against obstacles which their fathers never saw nor heard of.

I'm far prouder of our young people than I am of the world we're providing for them; and I wonder if God won't be even more displeased with us for wasting the powers of coming generations than He is for our waste of coal and oil and forests and the soil of our farms.

Great McGuffey; He Still Lives!

When I tell you I'm a McGuffey fan you may jump to the conclusion that an old man is speaking.

Not so. There are plenty of middle-aged people who know and love the McGuffey

school readers. And with good reason.

To my mind McGuffey was a true evangelist; he gave to millions of Americans their first literary interests, their moral standards, their reverence for sacred things.

He taught temperance, faith, love of home, honor for parents—all those things which Kipling praisefully calls "the copybook virtues".

He taught them, too, in the best of all possible ways. Most of the school children who used his Readers—I've been told that 120,000,000 copies in all were printed!—had no such wealth of reading material as our children possess.

I was asked the other day to explain how it happened that the influence of the McGuffey Readers has now almost disappeared.

For some of us that isn't true. We are still under the spell. For most people it is. No generation can insure that the next will inherit its wisdom or goodness, or even its ordinary knowledge.

Every new generation is a new adventure of the human spirit. It is not saved by the McGuffeys, the Dwight Moodys, the John B. Goughs, the John B. Finneys, the Abraham Lincolns, of the former days.

But these men can be precious to us all.

Their history is not "bunk", and we are unworthy of our inheritance if we do not let it give us at least that much advantage over our forefathers.

Of course our schools have more scientifically-planned books nowadays; and the younger generation should be by so much the better for them.

All the same, I seem to notice that even today's college students know more about the literature of the McGuffey era than they do of anything nearer our own day. I wonder if that is only an illusion of mine, or if there is something real behind it.

Reflections on the Death of Dr. Conrad Clever

THE REV. CHARLES E. SCHAEFFER, D.D.

The death of Rev. Dr. Conrad Clever which occurred at Shippensburg, Pa., on Feb. 19, 1935, removes the oldest living alumnus of Franklin and Marshall College. He was the last surviving member of his class (1870). In that class, among others, were William U. Hensel, Harry M. Kieffer, Hiram King and John H. Sechler. The demise of this aged servant of the Lord deserves more than a passing notice. He lived through such an important period of the Church's history and contributed so much to its development and growth by the contacts which he shared and by the leadership he assumed that a somewhat detailed account of his ministry may be in order at this time. Dr. Clever was born at Shippensburg, Pa., on Feb. 11, 1848, the son of George and Isabella Clever. After studying in Pennsylvania College at Gettysburg he entered Franklin and Marshall College at Lancaster, from which institution he graduated in 1870. In the fall of that year he entered the Theological Seminary at Mercersburg and graduated in 1873. He was one of the students who came with the removal of the Seminary from Mercersburg to Lancaster in 1871. He was licensed by Lancaster Classis and became the pastor of Trinity Reformed Church at Columbia, Pa.

This congregation was a mission at the time under the care and support of Lancaster Classis and had been started a few years before by the Rev. Frederick Pilgram. Dr. Clever's appropriation from the Classis was \$50 a year. He remained the missionary there for six years, from 1873 to 1879 and considerably increased the membership, building a Church and parsonage for \$12,000. In 1878 a great disturbance arose in the Third Church, Baltimore. For some years this Church had been served by Rev. John S. Foulk and was considered one of our leading congregations. In 1871 Rev. Mr. Foulk resigned and accepted a call to Carlisle. The Third Church then called Dr. Daniel Gans of Norristown, Pa., one of the outstanding scholars and preachers of the denomination. But Dr. Gans soon revealed Romanizing tendencies, which became so pronounced that Maryland Classis in 1878 deposed him from the ministry. This left a very bad influence upon the congregation and the membership dwindled down to 169 members. The congregation then called Dr. Clever from Columbia and he became its pastor in 1879 and stayed with this flock until 1904, a period of 25 years. Having now moved into the bounds of the Potomac Synod he became a leading spirit, not only in his congregation and in the city of Baltimore, but also in the Synod itself. In Baltimore a Church Extension Society was formed and a number of mission Churches were established in which movement Dr. Clever took a very active part. In 1904 he resigned the Third Church and accepted a call to Christ Church, Hagerstown, where he ministered most successfully until his retirement from the ministry in 1931, when

THE HOUR OF DEATH

Dear child of God, you need not fear,

When on Jordan's brink you stand,
When the hour of your death draws near

And you face the unseen land.

Your death is but a passing on;
The soul immortal never dies,
Returns to God, lives on and on;
Beneath the sod the body lies.

You go away, not into night,
You do not leap into the dark;
You rise into the heav'ly light
Like a sunward soaring lark.

The God you served will see you through,

He saved you, and He's with you still;

And all He says He'll surely do,
His word and promises He'll fulfill.

Be loyal, faithful; trust in God,
Yea, walk with Him as did His Son;
He'll guide you with His staff and rod,
Receive you when your course is run.

—Conrad Hassel

he removed to Shippensburg, the place of his birth, where he spent the rest of his days.

The greatest service during his long ministry of 52 years was in connection with the Sunday School work of the Reformed Church. The General Synod at Akron, O., in 1887, in response to an overture from Ohio Synod took action to create a "Board of Sunday Schools." The overture had been referred to a special committee of which Dr. Calvin S. Gerhard was chairman. The committee recommended that such a Board should be erected consisting of ten members who were to be appointed by the General Synod and to serve until the next meeting of that body. The following were appointed: Calvin S. Gerhard (who by action of the General Synod was to be the president), James I. Good, J. Spangler Kieffer, Conrad Clever, D. B. Lady, E. R. Williard, A. E. Baichley, Aug. E. F. Schade, Charles F. Kriete and A. E. Dahlman. This same meeting of the General Synod also established Children's Day in the Sunday Schools, designating the third Sunday in June. The new Board made its first report to the General Synod at Lebanon in 1890 in which it recommended the appointment of an "English Sunday School Secretary" on full time

service. The General Synod, however, did not approve the recommendation.

The Board again reported to the General Synod in Reading in 1893. The report covers only a page and a half of the printed minutes, but it again contained a recommendation of the election of a full time secretary. This time the General Synod took favorable action. The Board then reorganized with the election of Dr. Clever as president and Dr. Rufus W. Miller as executive secretary. Dr. Miller entered upon his duties as secretary Jan. 1, 1894. He was duly inducted into office on Feb. 1, 1894, in the First Reformed Church, Philadelphia. From that time on the life and work of these two men, Drs. Clever and Miller, were as closely knit together as that of David and Jonathan. The present generation can scarcely appreciate the remarkable service these two men rendered in the interests of the Sunday School work of our denomination. When one turns back into the records and observes how this work in 40 years developed from almost nothing to its present vast proportions, one stands in amazement as well as in appreciation, of the signal achievement. Dr. Clever was a party to it all. He attended every Board meeting and practically every meeting of the Executive Committee and he spent hours and days with the secretary in formulating plans and carrying them out. I write these lines in an office of the Schaff Building. Dr. Clever had much to do with the erection of this building. Already in its report to the General Synod in Baltimore in 1902, the Board called attention to the need of a Church building where the growing work of the several departments of the Sunday School Board might be carried on and where also offices for the other Boards of the Church might be provided. But the realization of this dream had to wait. During the triennium 1905 to 1908, plans for the same were initiated. After conference with the other Boards, it was deemed advisable that the Sunday School Board should undertake the erection of such a building. Consequently a lot on the northwest corner of 15th and Race Streets was purchased, and a suitable building was erected on it. The Board reported to the General Synod at York, Pa., in 1908 that the Reformed Church Building had been erected at 15th and Race Streets, that the cornerstone had been laid May 9, 1907, that the building was dedicated with a week of special services from March 11, 1908, to March 20, and that fully 2,500 people attended the services. The total cost of the building was \$130,000, half of which amount had been raised in cash. Later in November, 1910, 90 feet additional ground was purchased for \$100,000, thus giving a lot of 120 x 120 for building purposes. This, however, did not materialize until thirteen years later, showing the foresight of these two men who carried the work of the Board on their hearts.

For many years the three eastern Synods

had maintained a Board of Publication, including among other features the publishing of the "Reformed Church Messenger." As the work of the Sunday School Board expanded, it was manifest that these two Boards greatly overlapped and a merger of the two became desirable. This was effected in 1912 and the name given the new Board was "The Publication and Sunday School Board of the Reformed Church." The work was completely reorganized, but Dr. Clever continued as president of the merged Board and Dr. Miller remained as secretary. Other phases of Church work were assigned to this Board. In 1917 the Young People's work became a subordinate department of the Publication and Sunday School Board.

The year 1923 marks the completion of the Schaff Building. This 13 story structure was erected alongside The Reformed Church Building of seven stories, with connections on all floors, making the two buildings readily accessible to each other. The Philip Schaff Memorial Committee had already been formed in 1913-14. Work on the new building was begun in July, 1922. Dr. Clever laid the cornerstone on Jan. 13, 1923, with impressive ceremonies. The building was completed in the fall of 1923 and the formal dedication services were held from October 24-30, 1923. Then on October 11, 1925, Dr. Miller died. His funeral sermon was preached by his intimate friend and co-worker, Dr. Clever, in the First Reformed Church, Philadelphia. Dr. Clever felt "like one who walks some banquet hall deserted."

The General Synod at Hickory, N. C., in 1923 erected a Board of Christian Education. When the General Synod met in Indianapolis in 1929, action was taken to merge this new Board of Christian Education with the Publication and Sunday School Board under the name of "The Board of Christian Education." The terms of the merger provided that memberships on both Boards expired then and there and a new Board of 15 members was constituted. By reason of advancing years, Dr. Clever was not elected on the new Board, but the General Synod duly recognized his long and useful service and elected him as president emeritus of the new Board. Thus his active duties both as a member of the Board for 42 years, and as its president for 36 years, ceased. His interest in the work, however, continued; and as his physical strength permitted, he attended the meetings of the new Board and took part in its deliberations.

While Dr. Clever's chief interest lay in the work of the Sunday School Board under its various forms, he was none the less interested in other phases of the general work of the Church. For many years he

served as a member of the Board of Regents of Mercersburg Academy and frequently represented this institution on the floor of the Synods. He seemed to take a special interest in the education of the youth of the Church. He started a number of young men for the ministry and followed their career like a father follows a son. Having spent the greater part of his ministry in the bounds of the Synod of the Potomac, which was organized the same year of his ordination, he was honored with positions of trust and leadership. He was elected president of the Synod at Altoona, 1896. He was an ardent advocate of every worthy enterprise and his voice was heard in the councils of the Church. His warm and genial disposition endeared him to all the brethren. They might differ with him on certain questions, but all had the highest regard for his opinions, which he always held with firmness of conviction.

It was, however, as a preacher that he excelled. He was, in the best sense of the word, a pulpit orator. He preached with passion and power. He threw the full force of his rich personality into his pulpit utterances. He always made careful preparation for his pulpit work, writing out most of his sermons. These sermons, while always thoughtful, were in character evangelistic rather than doctrinal. "I believed, therefore have I spoken," he could have said with another whom he endeavored to emulate. He was a close student, and during the years had accumulated a large library. He felt at home with books, and no matter where one ran across him he always carried an armful of books or was occupied in reading. He was a writer of more than usual vigor and ability. He had a clear, crisp style, inclined towards the poetic and ornate. He knew his Bible, had committed to memory large sections of the same, and into his prayers he aptly wove long passages of Scripture. He wrote many articles on a great variety of subjects for the "Reformed Church Messenger." In the "Reformed Church Review" there appear 17 articles from his pen, the first one in January, 1879. For a number of years he contributed on an average, an article annually. The following subjects on which he wrote reveal the range of his thinking: Jan., 1879—The Practical Element in Christianity; July, 1880—Is Life Worth Living?; April, 1891—Why Am I Reformed?; April, 1893—Conservatism and Radicalism in Theology; July, 1893—Lay Work and How to Secure It; Jan., 1894—Benevolent Work of the Past Century in the Reformed Church; July, 1894—Culturkampf in the German Empire; July, 1896—The Church and the Laboring Classes; July, 1899—The Ministry for the Times; Jan., 1900—Horace

Bushnell—Preacher and Theologian; Oct., 1900—The Institutional Church; July, 1901—Huldreich Zwingli; July, 1902—The Church and the Kingdom; July, 1903—The Denominational College; Oct., 1904—The Religious Element in American Life; Jan., 1906—Doctrinal Preaching; Oct., 1906—Christian Unity in the Reformed Church—An Historical Review.

It would be interesting to quote at length from these articles which cover such a wide area of theological and practical thought. It will be observed that the "practical" note which he struck in his first article, just as he left his first pastorate at Columbia, predominated in all his subsequent writings. A little pamphlet on "The Holy Spirit" written towards the close of his active ministry, may be regarded as a classic in the realm of religious literature.

Dr. Clever was as great a pastor as he was a preacher and writer. He loved his people and they loved him. He knew the road to every house and was most ready to go to the homes where sickness and death and sorrow had come. He was deeply sensitive to friendship. He was self effacing, but was human enough to appreciate what his friends expressed regarding himself and his labors. He loved to write and to receive letters. I have a number of his letters, some of which are of considerable length written towards the close of his life, in which he freely disclosed his mind and heart.

He was deeply anchored in the truths of our religion. He always stood for the highest ideals, and in his personal life as well as in his ministerial labors, he strove to realize them. He always "lured to better worlds and led the way." His home life was most beautiful and was enriched by the constant devotion of his wife and daughter.

In 1889 Ursinus College conferred upon him the honorary degree of Doctor of Divinity. Other institutions might have honored him as well, "but did he not have high honors?" A generation rises up and calls him blessed. As I think of the home-going of this dear brother, this aged servant of the Lord, Whom he served so long and well, the lines of Vachel Lindsay on "General William Booth Enters Heaven" come to my mind:

"The saints smiled gravely and they said,
'He's come!'
Christ came gently with a robe and crown
For Dr. Clever, while the throng knelt
down;
He saw King Jesus, they were face to
face,
And he knelt a-weeping in that holy
place!"

A Tribute to Dr. Clever

(Address delivered in memory of the late Rev. Dr. Conrad Clever at a Memorial Service held in the Third Church, Baltimore, Feb. 24, 1935, by the REV. FREDERICK W. BALD)

It has been my great privilege to know Dr. Clever through intimate association for 56 years. As a small boy under his pastoral care, as a student of theology, in my first charge at Grace Church here in Baltimore, and during the years we were separated by many miles, the friendship continued. We visited each other and corresponded regularly. His last letter was received three weeks ago. His interest in me and my work was always such as to give me confidence that he was my best friend. And all who knew him felt that in him they had an unfailing friend. Literally thousands rise up and call him blessed.

If it be asked why he found his way into the hearts of such a multitude of people the answer is this: his unquestioning faith

and his enduring love. His was a dynamic faith in God the Father, in Jesus Christ the Savior, and in the Holy Spirit the Comforter; in the Church as the channel of saving grace; in the office of minister as involving the obligation of bringing people to God and of mediating God to the people. This faith, glowing with a warm love, motivated all of his endeavors and directed his extraordinary energy.

This faith and love account for the spiritual power of the service of worship he conducted and his inspiring sermons. To one of his temperament perhaps the liturgy was like Saul's armor upon David. But none ever put into it more spirit and life than he. As a small boy in the family pew I was convinced that the Lord was there and that Dr. Clever actually talked to Him

and really told the congregation what he had received from God. The people must have been similarly impressed, judging from their attention, their responses and their songs. Even the grand old organ in the gallery at the opposite end of the Church came under the spell and poured forth beautiful strains as appropriate to the occasion as the collect for the day.

This faith and love made him an efficient leader. With only six years experience, and that in the service of a well established Church, he accepted the call from a very much discouraged and disorganized congregation. My father was at that time an elder. I shall never forget his distress. One night he returned home from a consistory meeting in despair. He said the Church would have to be sold and the con-

gregation disbanded. But the young man of faith soon put heart into them and developed an enthusiasm. Together pastor and people recovered more than was lost and made it with God's help the most active of our Baltimore Churches. He inspired a confidence and respect that drew to him many willing co-workers. It is a joy to serve under such a leader whose deep concern is for the highest good of both the individual and the group and who unselfishly pours out the best in him for the welfare of others.

The Reformed Ministers' Association met weekly to hear a paper or the review of a book. This was followed by reports concerning our work. The brethren have the most friendly relation to one another. There was no jealousy or suspicion. Difficulties were frankly introduced and frankly discussed. It was truly an ecclesiastical college in which each felt an equal responsibility for all of our Churches in the city. During that 25 year long pastorate six mission Churches were established. No one claimed any credit. Each did all he could, arousing the interest of his members and dismissing such as were willing to unite with the new interest; each furnishing workers and funds according to the ability of his flock. The Third Church in addition to members, workers and generous financial aid gave a son and a daughter to be the first pastor and his wife for one of these new congregations. This brotherly spirit and mutual confidence among the ministers was greatly appreciated by these young people starting out upon this new and difficult task. And it was very apparent that the leader of this remarkable group was the Rev. Dr. Clever. His warm heart, his fine enthusiasm, his brotherliness, his vital faith and sense of responsibility for spreading the Gospel inflamed all his associates.

The Sunday School was dominated by his personality. Today there is a growing criticism of the Sunday School, mainly because it seems to have become a substitute for the service of worship. There is an attempt to unite it with the Church service. Some even advise its abolition. But the Third Reformed Sunday School could not be mistaken as a substitute for the Church. It was rather the threshold of the Church—a place of preparation for Church membership and of preparation of heart and mind for entering into the Church worship in spirit and in truth. It was apparent that

the pastor was glad to be there and he made everyone glad. His warm handshake and cordial greeting, his hearty singing and uplifting prayer, his short but pointed address at the close of the school made each session an hour and a half of joy.

Then there was the Brotherhood of Andrew and Philip. Into this organization he gathered the young men. It had its officers, but Dr. Clever was the power which gave meaning and life to the society. We met weekly for prayer and to tell our experiences in trying to bring young men to Church and to a confession of Christ. There we forgot our timidity and learned to pray in public. There we received the courage to speak to our friends about moral and spiritual matters. There we received strength to walk more closely in the Master's footsteps. One of the boys worked in an office of many men. Profanity was very common. Tactfully this young fellow set to work to correct it and met with success in due time. Another of the members was a bookkeeper. One of the firm was having him make false entries. Although sensing what it might cost him he called his employer's attention to it, saying it was not fair to the other members of the firm. As he feared, he was discharged, but found satisfaction in having refused to be a party to a wrong. Those meetings made it possible for six young

men to hear God calling them to the ministry.

If time permitted, I would speak of Dr. Clever as pastor. How he loved his people! He suffered when they suffered and rejoiced when they rejoiced. That genial face, that kindly voice, those comforting prayers did much to hasten recovery. His interest and encouragement would help those who failed to try again, and awaken ambition in those who were satisfied with themselves.

Neither will time permit me to speak of him as a man, who though in the ministry for 62 years was never reproached for a single act that was not consistent with the Gospel he preached.

Eighty-seven years marks a long life. Full of a restless energy, every waking hour was crowded with work or in preparing himself for more and better work. He sometimes said: "I want to die in the harness." His desire was realized. Although about five years ago because of a serious fall, it became necessary to resign from his Church at Hagerstown, which he was still serving acceptably, he continued to preach when asked and each Sunday taught a Bible class at Shippensburg. Near him lived an invalid whom he had been visiting. Last Tuesday evening at five o'clock he called upon him, cheered him and offered as usual a comforting prayer. As he was leaving he said: "We shall meet in heaven." Five hours later he passed on to his mansion in the Father's house.

On the last Friday morning after prayer by the Rev. Mr. Blum at the house, a simple service without a sermon was held in the Church at Shippensburg. By the request of the family the Rev. Edward Lamar and I—Dr. Clever's spiritual sons—officiated. The Rev. Mr. Blum and the Rev. Dr. Edwards, Headmaster of Mercersburg Academy, assisted. The large auditorium was filled with people from the community and the surrounding cities and towns. A large number of our ministers were present. His remains were laid away lovingly upon a hill in the cemetery—a point that is in view from a window of his late home.

But he still lives as a fragrant memory in our hearts and as a blessed influence in our lives. He also lives as one of the company of the redeemed of all ages who are before the great white throne. God grant that our faith and love may become more like that of this His worthy servant!

HAVE YOU YIELDED YOUR BURDEN?

B. F. M. Sours

Have you yielded your burdens to Jesus to bear?
Have you given Him all of your weight of care?
His arm is almighty, His love never ends;
You'll find Him so precious, the dearest of friends.

Have you let go the load? Are you hugging it still?
O the rest, O the joy just to sink in His will!
And He loves you! It grieves Him to see you distressed—
Let Him bear your burden, and O the sweet rest!

Mechanicsburg, Pa.

The Challenge of the Rural Church

By E. V. STRASBAUGH

What will tomorrow do with the Protestant Church? The immediate answer is, "What will the Church do with tomorrow?" For the Church holds, or might hold, the key to the situation, and its future fate depends on its innate power to adapt itself to the coming age.

The Church has always shown astounding capacity to survive its own stupidities. Otherwise it would not be alive today, and it is very much alive. This no one can doubt who lives within its embrace.

Take away the ministrations of the Church, and the whole spiritual temperature would be lowered, the climate of our national life would be completely changed.

Yet while we comfort one another with these words, it behooves us Christians to confess that our attitude as members of Christ's Church should be largely penitential. Will this spiritual life, so intense yet so secret, survive in the changing order? The question is likely to haunt one drearily at any conventional Sunday morning service. People are so well bred; the unwashed and the unemployed are so conspicuous by their absence! The congrega-

tion rises, sits and kneels with so tranquil a decorum, listens with such seeming apathy to words of scripture often heavy with meaning, joins so mechanically in psalms vibrant with the mystic passion of the ages! It would never be safe to assume that no searching spiritual experience was going on in that Church, that no patient lives were transformed by lovely light shining into their sordid days as they shared in prayers and hymns. But how one does long for a new and obvious Pentecost!

What is the value of the Church to the community? Is it an asset, or a liability? Is it a consumer merely, or a producer? Does it give an adequate return for what it receives, or is it an exotic growth, draining the resources which might better be devoted to other causes?

To answer such questions one must study intangible values. True, the Church can point to vast property holdings—in colleges, buildings of worship, mission stations, hospitals and orphanages, throughout the world, but these are rather the means to an end than an end in them-

selves. They are the expression in part, of the intangible values which the Church seeks to further through these very institutions. What is meant by intangible values? It is the idea of morale, what the French mean by *esprit de corps*, what a lawyer or a doctor means when he buys the practice of another. He does not buy patients or clients, but, in a measure, the prestige and standing of his predecessor.

There is an atmosphere produced by the Church, which makes certain material and institutional values possible in a community, and which real estate dealers and community leaders are careful to evaluate when advertising the city.

It is well in a materialistic and machine age to remember that all outward things are the expression of an inner life. There must first be an idea before there can be the expression of it. What is the value of ideas? Well, what, in the last analysis, is the value of anything else? Who could estimate in terms of dollars the value of Edison's invention of the electric bulb? What would you name as the price of the idea of democracy?

The Church has kept alive and fostered the ideas of its great Founder, the idea of God's fatherhood, of redemption, of brotherhood, of faith, love, hope, peace, service, integrity—all the intangible values which lie at the very base of civilization. For, as Babson has so often pointed out, our real security is not in bonds and mortgages but in the integrity of those who issue them and sign them.

The contribution of the Church to the community is made in terms of manhood and womanhood, the foundation of all stability and all progress. In spite of many failures, the Church can point to her great leaders in every walk of life—personalities of whom she is never ashamed—to say nothing of that great host of humble, dependable people whose virtues are never spread on the printed page, but who form the moral basis of our government, and are the hope of the world.

People who oppose the Church little realize what it would mean to live in a country where Christian ideas were never known—where there is never a Lord's Day or a Christmas. Little, too, do they realize that the cost of maintaining the Church is but a small part of what the Church actually saves the taxpayer and the community. Suppose, for example, some minister or teacher could have won a young man named Al Capone and made of him a Christian character. Not only would one of the greatest crime waves in America have been greatly thwarted, but millions would have been saved in taxes. The Church has done just this kind of work through all the ages and in every land. She has taken actual and potential criminals and made of them living monuments of mercy and redemption—assets rather than liabilities to the world. In the great army of her youth she is not only saving individual lives, but making them the salt of the earth and the light of the world. The Church is a producer.

About the best proof that our small towns, villages and rural communities are the best places in which to live is the fact that Americans continue to flock back to them. Following the World War our population made its fateful cityward movement. For a whole decade or more the people made a desperate effort to embrace the swift, artificial modes of life in our big cities. The 1930 census showed that the urban population in this country was 56.2 per cent of the total, while the rural population was credited with 43.8 per cent. But the great exodus to the country and small towns since then has made it almost a 50-50 proposition.

It took only a short period of the four-year depression to send many ex-villagers and many of their city cousins back to the wholesome life in our villages and rural communities. We say "wholesome" because no less an authority than the New York State College of Agriculture has listed the advantages of village life as follows: "Quiet, fresh air; cooler temperature in summer; better conditions for children's play; the opportunity for flowers and a garden; cheaper taxes, cheaper living; greater opportunity to own a home; and greater security, especially in the present times."

When we balance this up with the places cityites live in we can readily understand these advantages. City folks live in the grand canyons of big buildings. They live in a world of a billion noises. And when it comes to fresh air they seldom breathe anything but poison fumes.

This movement back to the land and the villages continues despite the fact that conditions of employment, etc., in the big cities have improved vastly since last March. The administration is encouraging it and is doing its share by establishing subsistence farms and communities where subsistence may help support themselves and their families.

Dr. Oliver E. Baker, the famous economist and publisher who, by the way, was born in a small town, has said that

"the road of our nation's destiny is now turned back to the village." If we remember our history correctly it has always been the products of village and rural America who have more or less directed the nation's destiny since 1776.

The rural population furnishes about 90 per cent of the ministry, without which neither the Churches of the city nor of the country can survive. It has furnished the great majority (estimated at from 75 to 80 per cent) of the successful business and professional men in the cities. The city is the testing ground of humanity.

The lot of the country preacher is not an easy one, and all that has been said in his behalf tells only the beginning of the story. All lost efforts to make things easier and more tolerable can be multiplied a hundred fold and still fall short of adequacy; but, there is another side to the question that few people stop to consider; that is, the people.

A WALK

"To walk with you
Is hard,"—I said;
But did not know.

Since started on our way,
My eyes were opened
And I saw

The new moon,
The evening star,
Trees like lace against the sky,
And lighted windows.

Deep from my heart
I called to you;
Questioned you;
Wanted your help and guidance.

At length you spoke,—
"Whatever is, accept and use it;
Look up, laugh, love and lift;
Life lies that way."

—J. R. S., Jr.

Hartford, Conn.

The country people love and respect a God-called ministry, and despite their unlimited endurance, have ideals as to the character and ability of the man who is to be their spiritual leader. There is scarcely a rural congregation in the North which has not a college graduate, in some congregations many have had college advantages, and even those that have not been so advantaged, possess a high type of native intelligence. These cannot accept and respect an ignorant, uneducated man as a spiritual leader.

What type of man will meet in an ideal manner this very difficult situation? First, he must have a deep personal religious experience, must be a man whose life is controlled and motivated by that experience and who can preach much out of that same deep experience. He must not be "painfully pious," or "ultra-saintimonious." No people on earth see through the veneer of a pious sham as quickly as the rural congregation, and any lack of genuine sincerity is resented and condemned, sometimes in picturesque manner.

Next to a real religious experience comes a good disposition: the ability to smile, to whistle, to see the point to a good joke, and occasionally to tell one (not that they will tolerate a "jester" as pastor, but they do want to know that he is human and can laugh as well as weep). They want a man able to talk of their every-day problems, of cotton, corn, vetch, crop rotation, hogs, cows; in other words, to actually enter into their manner of living.

Courage is another necessary element in the character of the rural pastor. It takes real courage to condemn the sins and shortcomings of these people fearlessly and

without apology, while depending on their goodwill for the very bread of existence—about all the average country preacher gets. When these people become offended with a preacher, they refuse to pay to the Church. They do not demand great eloquence, or great learning, but they do insist on courage and sincerity. Could the impressions that come from service among these people be passed on to the great Church, there would come a deeper desire to help with their problems. No longer could it be said, as by one official, "Old So-and-so and Old So-and-so—" (naming a former presiding elder and a bishop), "come down here and try to soft soap us by telling us that we are the salt of the earth, that we are the foundation of the whole Church; that out of the country are coming all our preachers; that without the country Church the whole thing will collapse; then at Conference they send us a preacher that nobody else will have, and that our folks will not go to hear after the first time." Then he asks, "How can we go forward without a better ministry in the country Churches?"

Humility is another essential; not that "poor worm of the dust" attitude, but rather that spirit that recognizes every man as a sovereign human soul, and that counts it a privilege to preach Jesus Christ to any people without preaching down to them. Here as nowhere else is the preacher foredoomed who preaches down to or at his congregation, or that in any way feels himself above them. This one thing will give the key to the failure of many a man, that was in every other way capable of large achievements.

Education is desirable; more, it is essential, but our country people recognize an educated heart as having a superior place to the educated head, and if there must be a deficiency, they prefer it in the head rather than the heart. They cannot be fooled by some bright sounding theories and pious platitudes. Nowhere in the world is practical theology so essential as here; here where a man has a month to get the kernel of truth and to weave it into his own philosophy. These men and women are philosophers, they have to be; shut up as they are day in and day out, weeks and months on end, with their own thoughts. Many preachers would be amazed could they know the deductions made and conclusions reached as a result of some of their sermons.

Studies of rural communities in various parts of the country made by competent investigators clearly reveal the need of some unifying force in the community if there is to develop the feeling of solidarity out of which grows a satisfying neighborhood life. In Minnesota, Virginia, and elsewhere in which the greatest progress has been made toward this kind of living, there has been a single Church acting to unify the life of the community and draw the people together and start them working with each other as members of one big family.

In too many rural communities there are several competing denominational Churches serving to divide the people instead of building up a unified community feeling. The baneful influence of division in Churches was succinctly stated by a Minnesota farm woman, "When our congregation was divided, and services were being held in the small town north of us, the life of former days seemed to have given way to apathy. The choir and young people's society are not what they used to be, and we country people do not like to go to Church in town Sunday afternoons."

The Churches must work out some method of unifying their program in communities where there are too many Churches if the Church is to fulfill its mission in life and meet the challenge of developing a truly co-operative rural community life which will really satisfy our farm people.

In my humble judgment the service which our country Church is rendering gives the most encouraging sign which I

see above our ecclesiastical horizon. There are several reasons for thinking that this work is getting at the heart of things.

The country Church has not only a soul-saving but a character-molding opportunity. The country community is freer from distractions than the town and city.

Some one may say that the city Churches become self-supporting quicker. Let it be admitted, if you choose. But where do the city Churches get their members? In the city Churches that I know, 63 per cent of their membership comes by letter.

How long would the fish family continue to exist if the big fish ate up all the little fish and the supply of little fish were not replenished?

If we are to continue our foreign missionary program, we dare not neglect our sources of supply. The fate of foreign missions is bound up with the fortunes of the

country Churches. I am sure that our home base is not going to be greatly strengthened until we go after the country Church work in a more vigorous fashion. For this reason as much as any other, I long to see the country Churches multiplied.

Before I was born, my Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My Church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my Church taught became radiant, insistent, and inescapable.

In the stress and storm of adolescence, my Church heard the surge of my soul and guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, my Church taught me to chasten and spiritualize my affections, sanctified my marriage, and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my Church drew me to the Friend of all the weary, and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my Church has believed in me and woefully called me back to live within the heights of myself.

My Church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep afire and aloft the torch of a living faith.

Spring Grove, Pa.

NEWS IN BRIEF

"CHRIST THE LORD IS RIS'N TODAY"

(Memory Hymn for April)

Christ the Lord is ris'n today,
Sons of men and angels say;
Raise your joys and triumphs high;
Sing, ye heav'ns, and earth reply.

Alleluia!

Vain the stone, the watch, the seal,
Christ has burst the gates of hell;
Death in vain forbids Him rise;
Christ has opened Paradise.

Alleluia!

Lives again our glorious King:
Where, O death, is now thy sting?
Once He died our souls to save:
Where's thy victory, O grave?

Alleluia!

Soar we now where Christ has led,
Following our exalted Head:
Made like Him, like Him we rise;
Ours the cross, the grave, the skies.

Alleluia!

—Charles Wesley, 1739

—Lyra Davidica, 1708

BOWLING GREEN ACADEMY

Lent is the season of special self-denial, and therefore we regret to report that during the past week not a single gift was received for this work among colored youth.

CHANGE OF ADDRESS

Rev. M. P. Davis, from India to 343 Fairfield Ave., Bellevue, Ky.

Rev. Alexander Greeb, from West, Tex., to Box 195, Riessel, Tex.

Rev. Walter F. Kieker, from Walnut, Ia., to 3119 S. 24th St., Omaha, Nebr.

Rev. J. Klundt, from Humboldt, Nebr., to Gering, Nebr.

Rev. G. Siegenthaler, from Columbus, O., to 3206 Harford Rd., Baltimore, Md.

Rev. R. F. Tormohlen, from Cannelton, Ind., to 623 Allen St., Owensboro, Ky.

Rev. W. Ronald Yocom, from Pottstown, Pa., to McConnellstown, Pa.

SPRING MEETINGS OF CLASSES

1935

MARCH 25:

St. Paul's—7:30 P. M., Zion's Transfer, Pa., Rev. Harold R. Ash, R. D. No. 5, Greenville, Pa.

The report this week for receipts for Foreign Mission Day is \$45,087.84.

Mrs. H. M. Wolfe of Bowling Green Academy, Kentucky, sponsored a united observance of the World's Day of Prayer in Cecelia Presbyterian Church, Bowling Green, on Mar. 8.

Rev. J. Leidy Yearick, supply pastor of the Nockamixon-Tinicum charge in Tohickon Classic, has arranged a most interesting series of services for Lent and the Easter season.

The many friends of Rev. and Mrs. W. A. Kratz, Catasauqua, Pa., will be glad to learn that Patricia Ann, their young daughter, who has been a patient at the Allentown Hospital for the past two weeks, is greatly improved.

Weekly announcements from St. Paul's Church, Lancaster, Pa., Dr. T. A. Alspach, pastor, contain the notice of a sacred program to be given April 7 in the evening by the Girls' Glee Club of the Millersville State Teachers College. Total income for February was \$1,184.64. Mid-week Lenten services are held Wednesday evenings at 8.

Calvary Church, Philadelphia, Pa., is having special Lenten services on Thursday evenings, with the following speakers: Dr. E. L. McLean, Rev. Clement W. DeChant, Dr. Paul S. Leinbach, Dr. Charles E. Schaeffer, Dr. C. A. Hauser, and Mr. George W. Waidner. Preparatory services will be held on Good Friday evening, and Holy Communion on Easter.

Mrs. Stoyer and the family desire in this way to express their grateful appreciation of the heartening kindnesses and evidences of sympathetic regard shown to them in various ways during the days of their recent bereavement by brother ministers, members of former congregations, neighbors and friends and by the associates in the Schaff Building of the late Rev. William D. Stoyer.

The "Messenger" has, on several occasions, reviewed the "Truth of Christianity", by Lt. Col. W. H. Turton. The 12th edition of this valuable volume has now been published and copies can be obtained in America from Messrs. E. S. Gorham, 18 W. 45th St., N. Y. C. The selling price in the U. S. A. is \$1. This is one of the best practical arguments in defense of the faith.

Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, is observing Lenten season with special services on Wednesday and Friday evenings of each week. Foreign Mission offering in the

charge was \$200, which has been sent to the Board to be applied on the debt. Notice was taken of the 80th birthday of the congregation on Mar. 11.

Our friend, Rev. Perry L. Smith, writes from up in "Yankee land": "Since I have been in Maine, I have had occasion to become better acquainted with the weekly Church papers of other denominations. Naturally I have attempted to compare them all. For a long while, I have had no difficulty in realizing what a superior paper the 'Messenger' is. Anyone reading it faithfully can most certainly keep informed about what is going on in our denomination and most other vital matters of the world at large."

Three Lenten services are held every Sunday in Karmel Church, Philadelphia, Rev. Wm. G. Weiss, pastor. Mid-week prayer meeting on Wednesdays in German and on Thursdays in English are unusually well attended. The pastor exchanged pulpits with Dr. F. W. Kratz of St. Paul's Church on Mar. 13. Dr. Karl Whetstone, pastor of Bethany Temple, preached on Mar. 14, at which service there was special music. Rev. August Klingner will preach Mar. 21, Rev. Mr. Maute on Mar. 27, and on Mar. 28, Mr. George W. Waidner.

The Rev. Herman A. Klahr was recently dismissed from Northeast Ohio Classic to the Presbytery of Cleveland. Rev. Mr. Klahr was at one time assistant to Dr. Reagle on the staff of Grace Church, Akron. Later he became one of the officials of the State Christian Endeavor Union and then several years ago was ordained and became assistant to the succession of pastors that came to the Old Stone Church on the public square in Cleveland, where he is noted for his executive ability. This Church holds a noon-day service every day, and Mr. Klahr has had not a few of the ministers of Ohio Synod to address this audience of business people in the heart of that great city.

One of the interesting and artistic Lenten announcements is that from the First Church, Los Angeles, Calif., Dr. Edward F. Enevemyer, pastor, which contains readings for the days of Lent and miscellaneous prayers as a guide for Lenten devotions. An interesting program was rendered at the quarterly meeting of the Federation of Evangelical and Reformed Women's Associations, held in First Church, Feb. 20. The presidents of the local organization include Mrs. Golovy of the Hungarian Church, Mrs. Takashita of the Jap-

anese Church, Mrs. William E. Case of Trinity Church, and Mrs. Harvey E. Phillips of the First Church.

Every loyal member of the Church should consider himself a member of the Invitation Committee, especially during Lent. It will be a blessing to yourself as well as others if you use your chance to interest others in coming to Church and sharing in its work.

A great throng of members and friends attended Men and Boys' Day at Trinity Bible School, Philadelphia, Dr. Harry E. Paisley, Supt., on Mar. 17. Among the features were Hoxie and his Harmonica Band and the Men's Glee Club of Ursinus College Rev. M. J. Engelmann, of Japan, spoke in Trinity on Foreign Mission Day. At the evening worship on Feb. 17, the pastor, Rev. Purd E. Deitz, gave a special message in recognition of the 25th anniversary of the Boy Scout Movement.

Christ Church, Lykens, Pa., Rev. Walter R. Hartzell, pastor, was pleased to have Dr. Oswin S. Frantz, professor of New Testament in the Lancaster Theological Seminary, deliver a very acceptable sermon at union Lenten service Mar. 8. Rev. Paul E. Fridinger, pastor of the local United Brethren Church and a former student of Dr. Frantz, offered the general prayer. Young People's Christian Association presented a pre-Lenten social in the Church basement, in February, in the nature of a country fair and gave a play entitled, "Educatin' Mary", under the direction of the pastor.

On Mar. 28 and 29, the Dresden Kreuzchor, an organization of 60 boys, which was founded in the year 1200, will sing in Philadelphia at Zion Lutheran Church, on Franklin Square. The "Messenger" is glad to announce that tickets can be secured either at Presser's, 1712 Chestnut St., or the North German Lloyd Steamship office, 1711 Walnut St. Mr. Harry Hodges is chairman of the executive committee. It is in the interest of international goodwill and the exchange of musical appreciation and enjoyment that this world-famous boys' choir is making its first tour of America. The boys range in age from 10 to 19.

Dr. Hubert C. Herring, 287 4th Ave., N. Y. C., who is Executive Director of the Committee on Cultural Relations with Latin America, announces the 10th Annual Seminar in Mexico, to be held July 3 to 23, in Cuernavaca and Mexico City. Recent developments have made it of increasing importance that a growing number of thoughtful Americans should have insight into the problems, culture and lives of the Mexican people. This Seminar has helped over 1,000 Americans toward such insight. It consists of 3 weeks of lectures, discussions and field trips under the leadership of outstanding authorities. Applications and requests for detailed information or rates should be addressed to Dr. Herring.

The Board of Christian Education, Schaff Building, Philadelphia, can supply copies of the booklet, "A New Venture of Faith for a New Age," at \$5 per hundred, or ten cents per copy in quantities of less than 25, in all cases carriage prepaid. This booklet is a descriptive illustrated record of the Union of the Evangelical Synod and the Reformed Church, and sets forth vividly the work of the united Church. It was prepared and published by the Executive Committee of the General Synod, with Secretary H. P. Vieth as editor. The price charged is less than cost, but the Executive Committee will make up the deficit. It is hoped that a copy can be put into every home, that our people may know about our new Church and its work.

Annual Spiritual Retreat for Maryland Classis was held Mar. 7 in Reformed Church at Middletown, Md. Approximately 40 ministers and laymen gathered to enjoy a spiritual feast. Rev. Addison H. Groff addressed the group on "The Place of Prayer in the Minister's Life" and Rev.

Ralph Hartman on "The Worship Service of the Sanctuary", both addresses being followed by interesting discussion. In the afternoon, Mr. Wilson, a layman of the Methodist Church in Frederick, spoke on "The Layman's Place in Recruiting Souls" and Rev. E. L. Higbee presented a paper on "Making the Most of Lent". A splendid meal was served at noon by ladies of the Church. The program was sponsored by the Classical Committee on Evangelism.

First Church, Bellaire, O., Rev. Daniel Gress, pastor, has 25 members in the S. S. writing stewardship essays for the contest. 5 new adult members were received recently; 12 are in the class to be confirmed during Easter season. A deaconess was elected at annual congregational meeting; the first time a woman has graced this consistory. Over \$5,000 was raised for all purposes in 1934. S. S. orchestra broadcast over WWVA Feb. 11. \$75 was given by the S. S. toward Foreign Mission debt. Elder Charles Ludwig, an officer for nearly 40 years, was one of 5 members recently called to heavenly rest. A number of short addresses on several colleges of the Evangelical and Reformed Church will be given the next few weeks, during the S. S. hour.

Work has been moving forward in Harmony Church, Zwingle, Iowa, Rev. Melvin Witmer, pastor, in spite of handicaps of drought, depression and severe losses by death. A Preaching Mission of one week in November by Rev. Dr. R. C. Zartman was well attended and very inspirational. A new roof was installed on the Church and parsonage furnace repaired, the labor being done largely by volunteers. The loss of 6 by death from the active roll is being severely felt, but the spirit of co-operation is of great help and attendance is increasing. The pastor was voted a much needed and appreciated increase in salary at a recent meeting of the consistory. Plans are being completed for the placing of a beautiful memorial window in the front of the Church. Interesting weekly paragraphs in the Church bulletin deal with the founding of the congregation, beginning in 1851.

Grace Church, Washington, D. C., Rev. Dr. Henry H. Ranck, pastor, is holding special Lenten services Sunday evenings. Catechumen's Reunion will be on Apr. 7. Contained in the Church news is the following: "From the services in which I joined as a child I have taken with me into life a feeling for what is solemn, and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot, therefore, support the opinion of those who would not let children take part in grown-up peoples' services till they to some extent understand them. The important thing is not that they shall understand, but that they shall feel something of what is serious and solemn. The fact that the child sees his elders full of devotion, and has to feel something of their devotions himself—that is what gives the service its meaning for him."

Rev. August E. Binder, pastor of St. Paul's Evangelical Church, of Seattle, Wash., urges all members of the Evangelical and Reformed Church to join in writing to the President and Secretary of the Navy a protest against the "greatest naval demonstration in all history" planned for May 3 to June 10, with 177 naval vessels and 577 airplanes in the north Pacific waters, almost within sight of Japan, whose navy will likewise hold maneuvers at or about the same time. It is, as his appeal states, "a with consequences that could easily plunge this nation into war." Residents of the Pacific Northwest are keenly aware of the situation and ask our co-operation. Your individual protest added to those of others will help. This movement of protest has the endorsement of and is being sponsored

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by various peace organizations, principal among which are the National Council for the Prevention of War and the Federal Council of the Churches.

In Greencastle Charge, Rev. G. Ermine Plott, pastor, February was observed as Foreign Mission month. In all services of Church and S. S. special attention was given to Foreign Missions. Grace Church and S. S. gave \$196.75 and Trinity Church and S. S. gave \$59.01. Special credit is given Mr. H. S. Bittner and Mr. W. M. Minnich, who, after a year's work, have completed a fund for the paying of a \$1,000 note which had been carried for several years. Girls' Missionary Guild will present "The Challenge of the Cross" Apr. 7. Senior choir, under leadership of Mr. David Martin, will sing "Christ, the Victor" on Easter, in the evening. Lenten services are being held each Wednesday evening. The pastor exchanged pulpits with Rev. S. E. Lobach Mar. 10; Dr. Irvin W. Hendricks of Chambersburg had charge of service Mar. 20.

Our friend, Mr. William Hull, of McConnellsburg, Pa., writes an interesting letter that he and his wife were in Florida in 1930, looking for an apartment in St. Petersburg. The landlady told them that if they would take a certain apartment, they would have a minister and his wife as their neighbors, but she did not know "of what faith". They took the apartment and the next morning, when Mr. Hull came out on the front porch, he saw his new neighbor reading the "Reformed Church Messenger". By way of introduction, Mr. Hull said to him, "Where did you get that paper?" The minister replied, "What do you know about this paper?" "Well," said Mr. Hull, "we have been getting it in our home for a long time." The new neighbors turned out to be Dr. and Mrs. Jairus P. Moore, and Mr. and Mrs. Hull soon got to know the Moores very well. This is what he has to say about it: "I want to say that I never met a more interesting man in my life. He was

then 82 years young (not old) and I was 55, and how he did beat me playing shuffe! I have often said that through the 'Reformed Church Messenger' I met one of the best men I ever knew."

Classical stated clerks are hereby requested not to destroy any surplus supplies of Classical and Parochial Statistical Blanks (Nos. 1 and 2) which they may still have in their possession for the 1932-1935 Triennium. It is desired further that these stated clerks kindly advise the stated clerk of the General Synod with reference to any such surplus supply they may have in order that he may be able to meet inexpensively a possible emergency which might arise before the close of the present calendar year.

Rev. Fred D. Wentzel will deliver the address at the Lenten service of Hope Church, Phila., on Thursday, Mar. 21. The young people will assume responsibility for this service, as the Men's League, Ladies' Aid, and Sunday School have for the attendance at other Lenten services. On Mar. 24 the Rev. Theophilus Hilgeman, missionary to China, now on furlough, will preach at Hope Church. During a previous furlough he had supplied the pulpit of Hope Church for several months. On the evening of Mar. 24, Mr. C. Le Galley, of the Department of Missionary Education, will present the pictures of our work in Japan. A visitors' register book has been presented to Hope Church by one of the young men, Edward Deiss. An appropriate desk has been made by Deacon Wm. Stahl; and a visitors' card, artistically prepared, has been presented by Elder Wm. Deiss, whilst two young ladies, Miss Mary Rae and Miss Elaine Jackson, will provide the other material necessary and superintend the signing. On the first Sunday 7 names of visitors were inscribed on the register.

The Chester Co., Pa., Federation of Churches held Lenten retreat at Shenkel Church, Rev. L. C. Gobrecht, pastor, on Mar. 6. The building was filled with worshippers from the different Churches. Rev. Mr. Gobrecht, president, presided. Worship service was conducted by a group of Intermediate C. E. members from Linfield Church. Rev. C. H. Kehm read the Scripture and offered the prayer. Combined choirs of Linfield and Shenkel Churches sang an anthem and led in the inspirational singing. Rev. T. H. Matterness presented the meaning and usage of the Lenten season and Rev. Mr. Gobrecht gave the evening meditation on the three crosses. Revs. William Y. Gebhart and R. E. Stout also took part. At the short business meeting that followed, it was decided to have another Lenten service at St. Vincent Church, Mar. 19. Churches represented at the meeting were Shenkel, Linfield, Pottstown Landing, St. Peter's, Knaertown, St. Peter's, Pikeland, St. Matthew's, Anselma, St. Matthew's, Lionville, East Vincent, St. Vincent, Brownbacks, St. Paul's, Pottstown.

St. Paul's Reformed Church, Pittsburgh, Pa., Rev. L. G. Novak, pastor, reports the following: The American Cadets, Co. F., a group of growing boys captained by F. J. Bernhardy, observed the 10th anniversary of its founding on Feb. 22. Despite bad weather conditions, a large audience was present to enjoy a splendid program. A 30 piece string orchestra from the city was on hand to render a number of fine classical compositions. In addition to the good music, Mayor William N. McNair of Pittsburgh, was on the program. A number of other speakers also praised the work of an organization devoted to the cause of training boys for Christian manhood. Many of the Cadets received awards for efficiency and regular attendance. Rev. L. G. Novak was commissioned first lieut. chaplain of the organization. Our best wishes go with the work of this organization. St. Paul's Church will observe Lent by holding a series of Home Lenten services in the several neighborhoods of the

city. Groups will meet at the homes of Mr. and Mrs. George Fritz, Mrs. Anna Faas, Mrs. Emma Zeigler, and Mrs. L. Knobel. It is hoped that these meetings will be splendid opportunities for study and prayer. St. Paul's will join with the Protestant Churches of Lawrenceville in observing Holy Week in a special union service to be held at the Arsenal Junior High School April 17.

CEDAR CREST COLLEGE

The Cedar Crest Y. W. C. A. occupied its new quarters in the central reception room on the second floor of the Administration Building at the college on March 18.

Under the direction of Miss Phoebe Clark of Waterloo, N. Y., President, and Miss Charlotte Smith of Chatham, N. J., chairman of the Decorating Committee of the same organization, the room has been equipped with new drapes of monk's cloth in checkered colors at the east windows, and with cream-colored net curtains at the three French doorways leading into the hallway at the main entrance.

The room measures about 21 x 30 feet, is provided with two large fireplaces, comfortably upholstered arm and rocking chairs, a piano, and harmonious hangings.

Among the activities of the Y. W. C. A. of Cedar Crest College are the series of four receptions for new students at the opening of college; weekly vespers held Sunday evening in the college chapel; Christmas baskets provided for needy families in Allentown; a "birthday table" each month for the students who have celebrated their natal days during the preceding four weeks; card parties and other social events.

According to a notice received by the Y. W. C. A. from President Roosevelt, the reception given to the new students by the organization may no longer be called the "Big and Little Sister Organization", since President Roosevelt is going to use this title exclusively for activities of the New Deal. However, new students will be assigned an upper classman who will correspond with her, meet her when she arrives in Allentown, and welcome her during orientation week.

MISSION HOUSE COLLEGE

The renaissance of Church choral music through a more popular appreciation is the aim of the Schola Cantorum, male chorus from Luther College, Decorah, Iowa, which appeared at Mission House College Wednesday afternoon, March 13. The chorus of 62 voices is directed by Prof. Theodore Nickel, trained in European circles, who is attempting to make his well-trained organization a definite factor in elevating the standard of American sacred music through the revival of the best in Church music of the Old World. Their programs are drawn from the compositions of the most famous masters of sacred song: Bach, Handel, Palestrina, Hasler, Shubert, Lotti, Grieg, Lindemann, and Sparre Olsen. The Schola Cantorum devotes its time wholly to the study and singing of Church music and is probably the only organization of its kind to present a public program entirely within the realm of the sacred. Featured with the chorus was Miss Louise Essex, internationally known cellist, who will appear as soloist next month with the Philadelphia Philharmonic Orchestra in Carnegie Hall, New York.

Press comments on the chorus are numerous and lavish. George F. Ogden says in the "Des Moines Register": "The boys from Luther College are deserving of much praise for their splendid contribution to the highest type of choral music extant, the serious music of the Church." August Borglum in the "Omaha, Neb., World Herald", describes the concert as a "brilliant performance . . . an evening of rare art in the realm of Church music."

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

At the March meeting of the Executive Committee, the bills due were approved and ordered to be paid by the treasurer. The balance in the current fund was found to be just about large enough to enable the treasurer to do that. The average monthly expenses are approximately \$2,000. During this time of the year the receipts are small and the Home needs much more than the usual income during this season to meet its current expenses early in April.

During the past 16 years there has always been a comfortable balance in our current fund from month to month. Our family has been growing steadily and that necessitates a corresponding increase in the income for maintenance.

There is still another need we are facing at present, which is also very unusual. The Superintendent was just informed that the canned fruits were all used up. He had been under the impression that there was enough for some months to come. We have still enough canned vegetables, but last summer there was a scarcity of fruit and much less canned fruit than usual was received. Our treasury being in such shape that we should not buy any, we would greatly welcome donations of this kind.

MAGAZINES FOR HUPING

Here is an idea the Secretary of the Board of Foreign Missions would like to pass on to the Church. It comes from Missionary Edwin A. Beck, who is our missionary representative in Huping Private Middle School, our school for young men at the Yochow station. There is a great lot of interesting reading material not being used in our Reformed Church homes, which would be especially helpful to the Chinese boys of Huping. Mr. Beck says:

"I wonder whether there would be some way to make available to us used magazines, such as 'Literary Digest', 'Readers' Digest', 'Harpers', 'Scribner's', 'Atlantic Monthly', 'American Magazine', 'World's Work', 'Review of Reviews', and such. I presume there are plenty of people who would be glad to pass on copies of such after they have had a look over; but the rub comes in thinking about it, and taking the trouble to post them. Perhaps this is only an idle thought."

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

We have organized our older boys into a governing council in their cottage. We asked the boys to elect one boy, we appointed the second, and the two boys so elected were asked to choose a third. These boys will serve in Dietrich Cottage until July 1st.

The body of our truck was rebuilt and prepared for inspection. The engine was in fair condition. This will enable us to postpone the purchase of another truck. The tractor during the past two years has cost us more than \$100 annually for parts. According to its present condition a similar expenditure will be necessary this year. The purchase of a new tractor is undoubtedly the most economical if our Board of Managers can find the \$550 to make the change.

The County Superintendent, Prof. Alvin Kemp, visited our schools during the past week and gave very helpful suggestions which will enable us to improve our schools.

While the number of children at Bethany is the largest in history, the average age is younger. Last year we reported to Classis 53 children between the ages of 15 and 17; this year the count is 35. This means less help from the children. This also accounts for the decrease in the number of children attending high school, as we only have 25 as compared to 39 two years ago in Womelsdorf High School.

HOME AND YOUNG FOLKS

Home Education

"The Child's First School is the Family"
—Froebel

ANT HILLS AND A WOOD BOX

Cora M. Silvius

Bobby Bush was an only child. Both Father and Mother believed that children should learn to take responsibility, but although they had talked much about this to Bobby, they had never really explained what it meant.

They lived in a small town where they had to burn wood. Bobby was given the task of keeping the wood box filled. But what a terrible task it was! He declared that it made him wash his hands too often, and that he had to be brushing his clothes continually, for it was too much bother to put on overalls every time. Then Mother read a little book that set her to thinking. That evening she discussed the subject with Daddy.

They agreed that they should take Bobby into their confidence more than they had done. So the next day, which was Sunday, they invited him to go for a walk with them. They came upon a large ant hill where all the little citizens were working busily, and Daddy, who had read much about ants, recounted some of their habits and told of their manner of living.

From that, he and Mother led the conversation to their own home life. Father explained his particular duties and privileges; then Mother explained hers. "And what is my work?" asked Bobby. Daddy thought Bobby should consider it his place to go to the store whenever Mother wanted him to go, and Mother said she would like him to take charge of watering the plants.

"Then," said Daddy, "of course there are many extra things that Mother and Daddy do for each other and for their son. They like to do these. Perhaps Bobby will like to do extra things for Mother and Daddy from time to time."

Bobby thought he would. Then he asked suddenly, "Would that mean filling the wood box?"

"It might," answered Mother, soberly. "But," she added, "I've thought of a special plan for the wood box."

Bobby looked hopeful.

"No one of us enjoys filling the wood box," she continued, "so let us divide that piece of work and each do his own share or else pay to have it done."

There was a pause.

"I don't understand," said Bobby. "Must I pay out of my allowance?"

"Not unless you are unwilling to do your part, Son," said Mother. "The wood money, at the beginning, is to be entirely separate. I have three tin boxes at home, and each has thirty pennies in it. One is for Daddy, one for Mother and one for Son. The wood box must be filled twice a day. Two cents is the price of each filling. If Mother fills it, one cent goes to her from Daddy's box and one from Son's."

"I see," said Bobby, "and if Daddy fills it, one cent goes to him from my box and one from yours, Mother."

"Yes, and if Bobby fills it, he gets the two cents—one from Mother's box and one from Daddy's," said his Father.

"May I spend the wood money I earn, Mother?" asked Bobby.

"Yes, if you already have thirty pennies

Verses to Memorize

By GRENVILLE KLEISER

ANTIDOTE

The day began with dismal doubt,
A stubborn thing to put to rout;
But all my worries flew away
When someone smiled at me today.

in your money box. If not, it must go into the box."

There was another pause.

"I see. But suppose I don't ever bring in any wood and my pennies get used up paying to have it brought in. Then, what shall I do?"

"I think you will probably think it fair to bring in some wood, and so get some pennies in your box."

"O, yes—Well, may I use my allowance money instead of bringing in wood if I want to?"

"Yes."

"That's great!"

They were now far from the ant hill that had started the discussion, but Bobby was looking intently at the ground. Yes, here was another ant community. He watched the busy little creatures a minute. Then he looked at Mother and Daddy and smiled. "I think I'd like to bring in my share of the wood," he said.

"I am convinced that kindergarten education has a unique value and an essential place in the American system of education."—E. E. Rall, President, North Central College, Naperville, Illinois.

If there is no kindergarten in your community, why not work now to get one opened in your public school, under a well-trained kindergartner? Write for advice and information to the National Kindergarten Association, 8 West Fortieth Street, New York City.

Suitor: "What did your father say when you told him I was getting \$4,000 a year?"

Girl: "He said you might be getting it, but you couldn't earn it in a thousand years."

KINDNESS AND CHEER

If you'd do an act of kindness,
If you'd speak a word of cheer,
If you'd keep your heart unblemished
By living on sincere,

You'd find your spirit smiling
With a gleam of tender light,
In tune with all that's lovely,
In tune with all that's right.

You'd find your pathway easy—
No craggy hills to climb,
That all of your transactions
Would synchronize in rhyme.

Rare blooming flowers, too, you'd find
Deep strewn along your way;
Life's rare and sweet ambrosia
Would cheer you every day.

—Harry Troupe Brewer
Hagerstown, Md.

Puzzle Box

ANSWER TO — A PARAGRAPH WITH TANGLED WORDS, NO. 2

"As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth. He that follows this rule may be old in body, but can never be so in mind."—Cicero.

BEHEAD THE MISSING WORDS, NO. 42

1. He — to notice that something — (2 off) the man, and this — to an argument.
2. She wore a — of clematis as she knelt to — where a — of sunshine fell upon her.
3. She followed the hunt for — with her — and tumbled — some bramble bushes.
4. The visited — and found it a (2 off) — of patriotism — a striving for unity.
5. They debated " — we enter the — or — go home?"
6. He — to prefer (2 off) — to other fruits; though he has — for apples.
7. They were quite — in using the — with — increasing skill.

—A. M. S.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

TORCH BEARERS

Text, Matthew 5:16, "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

A candle will shine as soon as it is lit and will continue to shine as long as it burns. As soon as children give their hearts to Jesus they can begin to shine for Him. Jesus wants all His followers,—men, women, and children,—to be His torch bearers.

Dr. Grenfell tells a story of how, at a dinner given in his honor, a lady remarked to him: "Is it true that you are a missionary?" "Isn't it true that you are?" was his unexpected reply. Dr. Robert E. Speer says, "If you want to follow Jesus Christ, you must follow Him to the ends of the earth, for that is where He is going."

When Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As soon as the guests were seated at the table, the admiral, as was his invariable custom, asked a blessing upon the food. The king in surprise said he thought only missionaries asked blessings. "True," replied the admiral quietly, "but every Christian is a missionary." It is true, every Christian should be a missionary.

The first Children's Mission Band was started over two hundred years ago by Count Zinzendorf of the Moravian Church, which is the greatest missionary Church in the world. It was called "The Order of the Grain of Mustard Seed." It was started by a boy for boys. He was ten years old when he organized it and it grew into one of the greatest missionary organizations in the world, for it really was the beginning of the Moravian Church. It was true some years ago, and I suppose it is true today, that one out of every sixty of its members is a foreign missionary.

The Mission Band of today is composed mostly of girls, but boys are also welcome to become members. Out of the Mission Bands of today will come many of the Church members and missionaries of the future, and they will develop into Girls' Missionary Guilds and Missionary Societies as the members grow up and mature. The best equipped Church is the one which has all three of these organizations in its midst. One time a Mission Band had finished its mission study course, in which the teacher had been telling them a great deal about missionaries and the story of their work. Before they separated for the summer they were having an examination. One of the questions was: "Where was Samuel J. Mills born?" One of the boys answered, "Under a haystack."

Why did the boy give that answer? Because he had been told that in 1806 Samuel J. Mills was a student in Williams College, up in Massachusetts. At that time, 129 years ago, there was no Mission Band, no Missionary Society, and no Mission Board in America. One day Samuel J. Mills asked four of his friends among the students of the college to meet with him under the trees behind the college. They talked about the need of sending the gospel to the heathen. A thunderstorm came up and it began to rain heavily, but, seeing a large haystack near by, they went under it and continued their meeting. They held a missionary prayer meeting under the haystack, and prayed that God should open the hearts of the Christians of America to send the gospel to other lands. The American Board of Commissioners for Foreign Missions was born there. A monument, surmounted by a globe of marble, representing the world was erected on the spot where that haystack had stood.

A Scotch lad was lying in the heather beside a mountain stream looking up at the clouds. The brook was singing a pretty lullaby, and he went to sleep. He dreamt that he saw a glorious light, and a golden chariot drawn by horses of fire stopped at his feet. He saw no one, but heard a sweet voice saying, "Come up hither; I have work for thee to do." He rose to follow the golden chariot, but when he stood upon his feet he awoke and then he knew it was a dream. He never forgot the call from the golden chariot, and this is how he answered it: one day he went to his room, locked the door, knelt down beside his bed and talked to God: "O Lord, Thou knowest that silver and gold to give to the missionary cause I have none. What I have I give unto Thee. I offer myself; wilt Thou accept the gift?" God did accept the gift, and Alexander Duff became one of the greatest preachers of the missionary gospel the world ever heard, and one of the first and finest missionaries to the great land of India.

God is ever calling, and usually it is a child whom He calls so that He may have the benefit of the whole life in His service. Before Alexander Duff reached India he was twice shipwrecked. In the first shipwreck he lost everything,—his clothes, his trunks, and 800 books which he had brought along. Only his Bible was washed ashore of all his books. The first night in India he slept in a heathen temple. He first started a school to give the Hindu boys a good education, and there they studied the Bible. The first day he had five boys; at the end of the week, three hundred boys, and in a few years, a thousand boys and splendid school buildings.

Fidelia Fiske was a graduate of Mount Holyoke College; then she became a teacher, and then the president of the college. She went to Persia as a missionary. When she arrived there, she could not speak a word of Persian. She first learned two words, "give" and "daughters"; then she went through the streets and into the homes and said, "Give me your daughters." She taught them and prayed for them and taught them to pray; and many became Christians. She taught them to sew, knit,

read, write and pray. When she died a little girl wrote to America, "Is there another Miss Fiske in your country?" And some one said of her, "She was like Jesus."

Wonderful progress has been made in medical missions during the past thirty years. But medical missions date from the beginning of the Christian. Jesus Himself was the first and greatest medical missionary. Peter's house was the first free Christian dispensary. We read in the Acts: "All they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them."

A native of India made this significant statement about medical missions: "We are not afraid of your books, for we need not read them; we are not afraid of your schools, for we need not send our children to them; we are not afraid of your preaching, for we need not listen. But your Zenana workers get at our homes, and your doctors get at our hearts, and when you have got our hearts and our homes, you have got all."

A light will shine wherever it is or wherever it is carried; so will the Christian and his gospel. Though some missionaries may seem to have failed, God brings victory out of apparent defeat. A Moravian missionary named George Smith went to Africa. He had been there but a short time and had only one convert, a poor woman, when he was driven from the country. They found this man dead one day. He had died praying for the Dark Continent. Failure? And yet when they celebrated the one hundredth anniversary of the founding of that mission, they learned that a company, accidentally stumbling upon a place where he had prayed, had found the copy of the Scripture he had left. They also found one aged woman who was his convert. They sought to sum up his brief life, and reckoned more than thirteen thousand living converts that had sprung from that life which seemed such a failure.

Smith: "The last time I was at the shore I flirted with a girl and she called a policeman."

Brown: "You are lucky. The last time I flirted with a girl she called a clergyman."

Children's Corner

By Alliene De Chant Seltzer

A boy, whom my father baptized fifteen years ago, died the other day, after being shot by a gun that "wasn't loaded." Everything that a hospital and skilled doctors could do, was tried, but . . . but David died. His picture is on my desk, and I cannot believe that he is dead — that

FOOD FACTS

Did You Know That:

- Rum and butter are the ingredients of a new combination spread.
- Adding pectin makes it possible to market strained honey in loaves.
- A new stout, to which milk sugar has been added, is sold as "milk stout."
- A trial shipment of sweet potatoes has been made from Maryland to Great Britain. It is said that but one in ten Britons is acquainted with this vegetable.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

BIBLES

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cheery, laughing, irresistible boy, whom everybody loved, and who planned to do so much in the years that lie ahead. And so I wish, Oh! How I wish that you wouldn't play with guns, not even with toy ones. When I see you playing Indians, you're always shooting somebody. Not all Indians were blood-thirsty — the white folks made them so. They loved their papooses and loved them just as much as David's parents loved him. Why! Right now our Evangelical and Reformed Church is caring for more than 100 little Indians at our Winnebago School in Neillsville, Wisconsin. It makes my heart ache, too, to hear you say, "Come on, now, Stick 'em up!" for some day you might turn out to be an Al Capone, and that would be . . . horrible! Other games are exciting. Even a backyard post with a peach basket on it, draws a gang right here on Goepf street. Why not try kite-flying that Japanese boys like so much? Baseball, soccer, volley ball — and roller skates can make a tremendous amount of noise! So, remembering David, who was shot by a gun that "wasn't loaded," I beg of you to have ABSOLUTELY NOTHING TO DO WITH GUNS!!! Promise?

Doris was radiant over a recent addition to the family and rushed out to tell a passing neighbor.

"Oh, you don't know what we've got upstairs!"

"What is it?" the neighbor asked.

"A new baby brother," said Doris, and she watched very closely the effect of her announcement.

"You don't say so!" the neighbor exclaimed. "Is he going to stay?"

"I think so," said Doris. "He's got his things off."

The Family Altar

By Rev. Purd E. Deitz

HELPS FOR THE WEEK OF MAR. 25-31

Memory Verse: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." II Peter 3:18.

Memory Hymn: "In the Cross of Christ I Glory." (165)

Theme: Review: Lessons from the Life and Letters of Peter.

Monday—Peter Urges Devotion

I Peter 5:6-11

The apostle knew what devotion costs. He had eaten his "humble pie"—but there was no bitter after-taste, only the sweetness of forgiving love. He had learned to trust all to Heaven, and let his anxieties slip away. He had discovered that we mortals must ever be on guard against an adversary who can be defeated only through faith. Therefore he counselled unremitting devotion. Is it too much to say that the Kingdom work lags in our day because we have forgotten this counsel?

Prayer: Wherein am I lacking? What still holds me back from complete devotion? Let me, O Father, offer all I am and have to Thee.

Tuesday—Peter Urges Growth

II Peter 3:14-18

This is a difficult epistle to understand, with many allusions that must have been clearer in the day it was written than

THE PASTOR SAYS:

The recent wholesale political murders in Germany would seem to indicate that the appeal to worship the pagan gods in Germany is bearing much fruit.

—Now and Then.

they are now. But it ends on a note so positive that its echoes ring on today like a string on the piano responds to the plucking of a tuning fork of like pitch. "Grow in the grace and knowledge of our Lord,"—here is a message we can respond to. Not that we understand growth. It is a mystery as to its impulse and process; but we do know what it means, and we can determine to let the sunshine of love and the rain of trials and tears be to us the means of growth.

Prayer: I thank Thee, O God, for the gift of newness of life through Thy Spirit. It is a glorious thing to be "born again." Now show me how I can grow in grace, unto the "measure of the stature of the fulness of Christ!"

Wednesday—Peter Confesses Christ

Luke 9:18-26

There are some incidents that are imperishable, and this in Peter's experience is such a one, to be cherished and valued not only for its testimony to the impression made by Jesus upon His friends, but as a living reminder of the only true estimate of His personality. He is the Anointed of God. He is more than a prophet, He is the unique One on Whom God has laid

the burden of the world, and Who offers Himself for the sake of the coming Kingdom. He is a man, but His humanity has the great plus sign of the Cross upon it.

Prayer: As I think on Peter's great confession, may I discover afresh the meaning of Christ for my own soul, and be willing to bear witness of my changed life.

Thursday—Peter's Fall and Rise

Mark 14:66-72

One of the values of studying Peter's experiences is that he is like us. The Scripture does not spare him, but reveals his faults and foibles as well as his excellencies and lovable ness. He has his "ups and downs" in life, and especially in his spiritual pilgrimage. When I read of him denying his Lord, I can only think of how often I have done the same,—yes, even in the same manner and for the same reasons. By word of mouth, with repetition, and because of fear. And how often in ways that are more subtle but equally damning to my soul! But tears can help to wash away the anger, and the restoration is near to the repentant heart. Lift me up, dear Lord.

Friday—Peter Preaches to Jews

Acts 2:36-42

A preacher was encouraging men to win others for Christ. "Get someone your size," was the challenge he threw out, and that seems to be the call that comes from Peter's example. He was not afraid to speak to his own people first of all, and to face them with the fact of sin and the hope of repentance.

Just where does this lesson find me? Am I really daring to speak out boldly to my own kind, to people my size? It is easier to give to foreign missions or remote charities than to help with the problems of those of standing and culture near at hand. Mass evangelism is easier than meeting my neighbor as man to man. Give me new courage, O God.

Saturday—Peter Preaches to Gentiles

Acts 15:6-11

This was so hard for Peter to see at first; and Paul seems to intimate in Galatians 2 that the later drew back. But in the meantime, as a leader in the infant Church, he had accomplished a remarkable advance, and had opened the door for a world-wide Christianity.

It is as hard for us now to go back across that invisible line he stepped over, as it was for him then. We have little work for the Jews, and find it hard even to give them our objective understanding. But Peter when he declared that "God . . . made no distinction between us and them," laid down the only true principle of brotherhood.

Prayer: Save me, O Christ, from drawing lines that shut others out.

Sunday—"Seek Ye the Lord"

Isaiah 55:6-13

Certainly Simon the son of Jonas knew this tender and solemn passage from the prophet. Did he often think of it, especially in his later years, when he reviewed his experiences with the Master? God's ways with him were not easy, and he had to discover that human ways are far removed from divine ways, but in the end, there is joy and peace, for God's word does not return unto Him void.

Prayer: O my soul, "seek ye the Lord while He may be found." With all thy folly and frenzy, with all thy denial and bitterness, come back to thy God. He will have mercy, and thou shalt find like Simon that thou canst in the end be firm as a Rock.

BOTH SAFE

Farmer: "If things get too bad, we can eat our forest preserves."

City Boy: "You've got nothing an us; we can eat our traffic jams."—Toronto Globe.

Lenten Season Food Customs

Meet Health, Economic Needs

Ancient Dietary Customs Are Confirmed By Modern Science Teachings, Mr. Jackson Points Out

By FRED W. JACKSON
Director, Division of Consumer Information
Department of Agriculture, Trenton, N. J.

Probably no period of the year brings to our minds more sober thoughts of food than does the Lenten season. Meditation and a period of fasting mark the annual observance of this forty-day commemoration. We are reminded of the association throughout the ages of food with things spiritual. Early food habits were frequently based on religious precepts. Some of these laws, dating back to Old Testament beliefs, have served to guide man in the selection and use of his foods when so little was known of food values. There are numerous instances of the important role of canonical ritual in relation to many foods.

Religion and Science

It is of interest to note that the use of many of the foods recommended in religious ordinances is confirmed by our modern scientific findings. Similarly, certain foods banned by the teachings of early priests are proved by our newer knowledge to be undesirable. In fact some of our government regulations enforced to maintain and to protect the food standards of today are based largely on the fundamentals recognized in early teachings.

Modern Lenten fasting usually calls to mind an increased use of dairy products and vegetables. Milk, butter, cream cheeses of all kinds, and eggs are freely used.

Here is an outstanding example of how a religious custom very concisely embraces proved principles of science. These foods, especially milk, eggs, fruits and vegetables—used as the main constituents of many Lenten dishes—are known as the "protective foods." They furnish those health essentials which are so often lacking in our diets. They contribute body-building protein, energy sustaining fats and carbohydrates, but more especially, they furnish minerals and vitamins.

Milk Foods in Lent

In times like the present many practices and customs are tempered by economic conditions. However, these valuable protective foods are now available and inexpensive. Milk of quality and dairy products are abundant and fresh. Nearby fresh New Jersey eggs are one of the few items now obtainable at declining prices.

Religious doctrines nourishing the spiritual, scientific truths pointing to maintenance of bodily health and the fundamental need for economy thus join in the endorsement of the use of these protective foods during Lent.

The benefits of such a rare combination need not be confined to a forty-day period. All three of these principles could contribute much comfort and satisfaction during the balance of the year.

EAST OHIO CLASSIS

East Ohio Classis met in Israel Church, Paris, Ohio, Feb. 18 and 19, Rev. D. A. Sellers, pastor. Messages of rich spiritual content and challenge were brought by President Rev. W. F. Kissel, Revs. L. S. Hegnauer, E. E. Zechiel and E. W. Seibert.

There were in attendance two of the four ministers who were ordained over 50 years ago, Dr. E. P. Herbruck and Dr. J. H. Steele, the former having attended the sessions of this Classis or its predecessor for 59 years, of which 49 were spent as pastor and pastor emeritus of Trinity Church, Canton.

During the year the work of Evangelism was carried on with a marked degree of faithfulness by means of special services and lay and pastoral visitation, the Lenten season having been used especially for this purpose. The gain in membership, however, only exceeds the losses by 1930.

The emphasis on Christian Education has continued. Many Standard Leadership credits were received in Tiffin Summer School, community schools, and pastors' classes. Three leadership conferences were held during the year with a large attendance. Besides the Sunday Schools a number of Vacation Schools were conducted. Religious drama, Prince of Peace Contests and Stewardship Essay and Poster contests have been used for Christian Education. Christian Endeavor seems to be "recovering some of its lost radiance with improved programs."

This Classis is growing into a most cordial relationship with the six Churches of the former Evangelical Synod within its bounds. There have been exchanges of pulpits and other forms of co-operation.

The treasurer's report showed 47½% of the apportionment paid, four congregations paying in full. The Kingdom Roll Call was fostered by the Missionary and Stewardship Committee, the co-operation of the Churches being good in the main. The indications are that at least 55% of the apportionment will be paid this year.

The officers for the coming year are: President, Rev. D. A. Sellers; vice-president, Rev. A. H. Elshoff; stated clerk, Rev. H. N. Smith; treasurer, Elder Martin Coy.

—E. E. E.

CHRISTIANITY AND SOCIAL PROGRESS

(Continued from Page 2)

success. The titles of the lectures indicate that they come from a mind that is thoroughly awake to the new problems which have recently emerged over the horizons of our Christian experience, or, in any event, are demanding an emphasis today that they did not receive but a little while ago in the Christian consciousness. Beginning with Religion and Social Behaviour, Dr. Mathews shows that it is essential to an understanding of Christianity to be historically-minded. Thus he refutes the superficial idea that the immaturities of our religious life are to be corrected by adopting the beliefs and attitudes of the early Church. The converse is equally true. It is no answer to the Christian claim for the skeptic to point out the limitations and superstitions of the early Christian communities. As Dr. Mathews puts it, "It is as unscientific as it would be to belittle chemistry because chemists once explained fire by phlogiston, or radio activity because alchemists believed in the philosopher's stone". "Institutions have grown out of institutions, customs out of customs, social habits and classes have changed as economic conditions have altered." In other words, Dr. Mathews accepts a dynamic view of society which carries as its most essential implication, the conviction that the complete salvation of mankind lies in the future and involves the continuous correction of all its inherent evils by reference not alone to the past but also to those ideas and ideals which are continually emerging.

In his second lecture the author deals with Christianity as an Aspect of Western Civilization; in the third, with the Moral Nature of the Christian Religion; in the fourth, with Christianity and the Individual; and in the fifth, with Christianity and the Morality of Groups. Obviously each of these subjects springs from the prevalent religious situation. The treatment is not only wise, it is also frank and searching. The appeal to the author's immediate audience was surely greatly enhanced by the candor with which he discards so many of the conventional claims made by religious apologists. The reviewer remembers an article by the late Sir William Robertson Nicoll, in the "British Weekly", in which that prince of editors claimed practically every moral advance that had been made in the last 19 centuries for Christianity, but Dr. Mathews admits that while such credit is not unwarranted, it is not exclusive. One can see at a glance that this is much better strategy than to claim more than can be proved.

The last two lectures deal with Christianity and Economics, and with Christianity and Internationalism. Probably it is not to discredit Christianity to admit that it has failed grievously in both of these fields. The modern world situation has crept upon the Church like a thief in the night. The average Christian, driven by the necessity of solving his own problems, has gone about his work and given little thought to the new conditions which demand a new morality. To take a single illustration: We have the impersonality of a corporation which in so many instances is the present day employer of labor. The managers of industry have been able to vote themselves inordinately high salaries and bonuses, while giving little thought to the conditions under which the rank and file of their employees, whom they do not know, have to live. Thus abuses have developed which are utterly incompatible with a Christian social order. A cure will not be effected by bitter censure but by education and the application of Christian principles in the manner that Dr. Mathews suggests.

This is also true of Christianity and Internationalism. Notwithstanding the catholic claims made by the Church of Rome, international morality presents the greatest failure of organized religion. The rerudescence of nationalism since the Great War is an illustration. Rarely, if ever, do statesmen in their diplomatic relations with the agents of other governments try to think in Christian terms though they themselves may be devout members of Christian Churches. Their constant effort is to secure the best terms they can and they have no scruples about throwing morality into the discard. As Dr. Mathews confessed to his non-Christian audience, "We are attempting to face problems of worldwide extent by the techniques of the tribe or the isolated nation. It is no wonder that nations turn

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By Karl Barth



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from the endless debates of legislatures that have preferred loquacity to intelligence, and are submitting themselves to a control in whose organization they have no real part." Doubtless this refers to fascism: Hitler, Mussolini, and Stalin.

His conclusion is that the work of Christianity is to "impregnate social change with the ideals that it has served as the contribution of its Founder." Notwithstanding the fact that this book was originally prepared for a constituency far removed from the American scene, this fact does not diminish its value for the American reader in the slightest degree. Probably it increases it because fewer assumptions of knowledge on the part of his hearers or readers could be made by the author, and his preparation was therefore more careful. The style is clear and cogent, the factual basis sound, and the argument convincing. It is a book which can be read with profit by every teacher of religion and by all who are interested in the application of the message of Jesus to the life of our day.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Sunday, March 31, being Review Sunday, no notes are furnished.

CHRISTIAN ENDEAVOR TOPIC
By the Rev. Charles E. Schaeffer, D.D.

March 31: "Why Join the Church?"
Eph. 1:22, 23; 2:19-22.

There is a variety of answers which people are accustomed to give to this question. These answers hinge upon the conception which folks have of the Church itself. Some think of the Church as a mere human organization, very much like a lodge, a club, a society. To such "joining the Church" means nothing more nor less than joining a fraternity, or a social organization. The easy way in which some folks come to identify themselves

with the Church would indicate the low conception which they have of this institution. They are free and easy "joiners". They join everything that comes down the road, and the Church is simply one of these many. Some even say that they belong to a lodge or some ethical culture society and they see no need of belonging also to the Church.

There are others who join the Church because they think it is the respectable thing to do. The best people in the community belong to it and, therefore, in order to maintain a degree of respectability they too must join. Of course, this is a very perfunctory performance; such people are mere hangers-on and seldom, if ever, become vitally integrated into the life of the Church. Such people are opportunists and think more about their own social standing than they do about the Church. I have heard of business firms, of certain professional concerns, where the members join different Churches in order to win the patronage of the members of these Churches. There are still others who join the Church because they think it is the right thing to do, but they do not understand the meaning and significance of it. They take the whole thing as a matter of course. They were brought up in a Christian home, they went to Sunday School and to the catechetical class and then in due time joined the Church, because they were expected to do so, but they are unable to state just why they did it. Of course, they may learn the reasons afterwards, for it is one of the interesting things of our religion that in order to live it we do not need to know all about it, and as we live it we come to know more and more about it.

The real reason for joining the Church is found in the nature of the Church itself. The Church is "the body of Christ". This is the New Testament definition. This implies more than being a mere society, or a man-made institution. Man did not make the Church. The Church is the projection of Christ into humanity, into history. It is Christ Himself by His life and spirit filling men and women who share His life and spirit in fellowship with Him and with one another. Consequently, when a person joins the Church he or she voluntarily identifies him or herself with Christ. The Church member becomes a member of Christ, and thus a partaker of all His benefits. Just like my arm becomes a member of my body and partakes of the total life of my body, so the Church member becomes a vital part of Christ and Christ now fills and vitalizes the member, and there is the most intimate relation between the two, just as in the vine and the branches.

If we conceive of the Church in this sense Church membership becomes an absolute necessity if one would share the blessings and benefits of Christ. Just as well might my arm say that it could function and be strong without being integrated into my body, as for an individual to say that he can live for Christ without the vital, organic relation through His Church.

By joining the Church I consciously, deliberately enter into this vital relationship with Christ. I believe that through such an intimate oneness with Him I can serve Him better than by being separate and alone. Furthermore, by joining the Church I enter into relation with Christ's people. In this sense the Church constitutes a fellowship of believers, a society of Christ minded, spirit filled people. I identify myself with them. I share their faith, their hope, their love, their experience, and together we can do far more for Christ than each could do apart from the other.

I also join the Church because through the Church I can best serve my Lord and my fellowmen. In the atmosphere of the Church, with its worship, its praise and prayer, its preaching and its high ethical and moral standards my own spiritual and religious life will grow and develop. The

Church is "the mother of us all," and as a mother not only gives birth to her children, but nurses and nourishes and teaches and trains them, so the Church nurtures my spiritual life. In the Church I live and grow and serve. Life comes to fullest expression and completest development. Therefore, my young friend, join the Church, make it an object of your highest love and devotion. Join, even though you do not fully understand its significance. You may far more readily come to understand it if you are within its fold than if you remain on the outside.

ZION'S CLASSIS

The 115th annual meeting of Zion's Classis was held at Grace Church, York, Pa., the Rev. I. A. Raubenhold, pastor, on Feb. 11 and 12. The speaker for the opening session was the Rev. Dr. A. V. Casselman. He gave a very interesting account of our foreign mission work. Foreign Mission Day was postponed one week so as to give him an opportunity to give a message to Zion's Classis to stimulate greater interest.

The new officers are: Rev. Roy W. Limbert of Dover, president; Dr. C. P. Rice, vice president; Rev. Charles R. Zweizig, corresponding secretary; Rev. Truman A. Crist, reading clerk; Rev. Oliver S. Hartman, stated clerk; Rev. Dr. E. O. Keen, treasurer.

A marked increase in finances was noted. Fifteen congregations of Classis paid their apportionment in full. They are as follows: the Kreutz Creek Charge composed of Trinity, Canadochly and Locust Grove; the Dover Charge composed of Salem, Shiloh and Dover; Fiely congregation of the Dillsburg Charge; St. John's Charge composed of St. John's and Emanuel; St. Paul's the Paradise Charge, and the following York congregations: Memorial, Grace, Trinity First, Heidelberg and Bethany.

A membership increase was also reported of 130. Last year an increase of 88 was reported. It is hoped that this will continue.

The greatest number of legacies in many years was reported in the parochial reports. They include various sums of money, Rev. Chas. E. Zweizig reported a parsonage for Bethany congregation; the Rev. Oliver K. Maurer, a woodland for Emanuel congregation at Freysville; legacies were reported by Rev. Howard F. Boyer for St. Stephen's Church, York; the Rev. Dr. E. O. Keen for Memorial Church, York, and the Rev. Walter E. Garrett for the Locust Grove Church.

The report of the State of the Church by Rev. Paul I. Kuntz was very good. We will present two paragraphs only as given by the press: "When the world gets along better, the Church will get along better also. Opposed to this there was a time when, although it had neither silver nor gold, the Church turned the world upside down to right it, instead of the Church waiting or hoping for the world to turn it right-side up financially or in any other conceivable way.

"The Church should beat life into humble submission, if must be, and fashion it like potter's clay into the form of Christ, instead of the Church being beaten and battered into non-resemblance to Christ by the exigencies of life itself."

The Annual Consistorial Conference was held Tuesday evening following the meeting of Classis. Ministers and members of consistories said it was the best ever held in Zion's Classis. Rev. Oliver K. Maurer and Rev. Dr. Allan S. Meek led the laymen in a discussion, Mr. Maurer for the deacons and Dr. Meek for the elders. The laymen actually expressed themselves and went away feeling that something had been done. We would recommend the using of local men and the same method in every Classis.

The fall meeting of Zion's Classis will be held Sept. 23 and 24 in Emanuel Church, Freysville, Rev. Oliver K. Maurer, pastor,

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and the winter meeting on Feb. 10 and 11 at Emanuel Church, York, Pa., Rev. Oliver S. Hartman, pastor.—Howard F. Boyer.

THE LATE DR. J. P. MOORE

By Henry K. Miller

It was largely owing to Dr. Moore's encouragement that I became a missionary to Japan. From boyhood I felt called to the foreign field, but upon graduation from the theological seminary I hesitated to take the decisive step, shrinking from undertaking a work for which I doubted my fitness. Fortunately at this critical time I met Dr. Moore on the Franklin and Marshall College campus in Lancaster, Pa., and told him of my desire to go to Japan as a missionary and of my misgivings about my qualifications. He expressed the belief that I was the man that the Board was then seeking, and urged me to send in my application. The Board, after due examination, appointed me and thus confirmed me in the belief that God had called me to the work, a faith that has remained with me to this day, helping me over various difficult situations.

Later when Dr. Moore was transferred to Sendai, I succeeded him as missionary-in-charge of our work in and near Tokyo. There were two projects that had been dear to his heart, but they proved to be not realizable during his incumbency. As his successor and also as in a sense his spiritual son, I felt that I ought to try to actualize his hopes. One of his wishes has come true. In the Azabu Ward of Tokyo a new interest was started, which now is fitted out with a fine lot, a parsonage and a neat little Church building. The second still remains unfulfilled. The oldest congregation fostered by our Japan Mission is the Church in Kanda Ward, Tokyo. For many years it worshipped in a small frame building erected on leased ground, and Dr. Moore made many pleas to the Reformed Church for money with which to fit out the congregation with a new plant, but without success. Then, on Sept. 1, 1923, a terrible earthquake started

fierce fires in Tokyo, which completely destroyed the Church building. But the congregation kept up services, first in two U. S. Army tents, then in a frame shack and now in a temporary building that has gotten so shabby as to be a disgrace to our denomination. I am praying and hoping that God will make it possible to realize this second dream of Dr. Moore's.

The departed missionary's character was many-sided, but probably the most prominent characteristic was his geniality. Dr. Moore was rather mercurial in temperament, and he had his times of low spirits, but he had also wonderful resiliency and his optimism quickly reassured itself. He was the kind of person that it is good to have around, regardless of any actual work that he might do or not do. His presence tended to relieve tension. I remember an occasion many years ago when there was to be a meeting of a certain Board consisting of foreign missionaries and Japanese. A rather troublesome subject was to be taken up, and there was a feeling of anxiety. Presently in stalked Dr. Moore, smiling in his pleasant way and greeting everybody heartily. Almost instantly the electricity in the atmosphere was dissipated and the dreaded thunder and lightning didn't happen.

Tokyo, Japan

WEST SUSQUEHANNA CLASSIS

With all the active pastors present, except one, whose absence was due to sickness, West Susquehanna Classis began its 79th annual sessions at Middleburg, Pa., Rev. H. G. Snyder, pastor, on Feb. 12, at 10 A. M. The opening sermon was preached by Rev. A. S. Asendorf, of State College, Pa., the retiring president. The election resulted as follows: President, Rev. H. L. Wink, Bealsburg, Pa.; vice president, Elder Nevin F. Gutshall, Lewistown, Pa.; reading clerk, Rev. H. E. Ditzler, Lock Haven, Pa.; corresponding secretary, Rev. R. C. Zechman, West Milton, Pa.; stated clerk, Rev. H. H. Rupy, Lewisburg, Pa. Elder David K. Keller, Centre Hall, Pa., is the treasurer, having been elected to that office last fall.

On Tuesday evening, a very interesting address was given by Rev. Harold E. Ditzler, Lock Haven, Pa., on the subject, "Scotland: Her Kirk, and Her Men." Having spent the last two years in Scotland, Rev. Mr. Ditzler could speak with first-hand knowledge of that interesting country. On Wednesday morning, Rev. Raymond C. Zechman, who was just recently installed as pastor of the White Deer Charge, made the inspirational address.

The routine work of the Classis was carried out in a fine spirit of co-operation, and with the evident desire on the part of all the men to advance the Kingdom. Strong resolutions were presented by the Committee on Social Service in behalf of world peace, temperance education, labor legislation, etc. These resolutions were ordered to be mimeographed, and later on were read by the pastors before their congregations, and by the Church School superintendents before their schools.

Believing that the new plan for financing the Sustentation Fund, adopted in 1932, has proven unworkable, in that it militates against the elder ministers, Classis accepted an overture to General Synod requesting that the Board of Ministerial Relief be directed to abandon that plan, and go back to the original plan, with such modifications of the plan as will produce the maximum pension for the members when they arrive at the age of retirement. The Classis also requests that membership in the Fund be made compulsory for every active pastor, either by a constitutional requirement, or by direct mandate from the General Synod. Both these requests were ordered to be sent on to the Board and also to the Committee now engaged in preparation for a new Constitution for the united Church.

Last fall, Classis, at the request of the

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people, dissolved St. John's congregation at White Deer. The congregation was very small, had no future, and the village was over-churched. The property was referred to the Board of Trustees and ordered to be sold. The sale was made over the winter, and the sum of \$681.49 was realized. After some discussion concerning the proper disposition of this money, it was ordered that it be placed in the Sustentation Fund of the Board of Ministerial Relief, to be known as "St. John's, White Deer, Pa., Memorial Fund." This action corresponds with the desire of most of the members of the dissolved congregations, who expressed the hope that some such disposition might be made of the proceeds of the sale of their building.

Classis gave permission to the Alvira congregation to accept the services, as supply-pastor, of Rev. H. A. Young, a Baptist minister of Watsontown, Pa. Rev. Mr. Young is pastor of a Baptist congregation about a mile from the Alvira Church and can therefore easily serve. It had been served by the late Rev. I. S. Ditzler up to the time of his death last September, but the Joint Consistory of the White Deer Charge, of which Mr. Ditzler was the pastor, desired that his successor should be relieved from that obligation. The Alvira congregation formerly was part of the Susquehanna Charge, of which the congregation at Montgomery was the other

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part. The latter congregation was handed over to the Presbyterian denomination several years ago.

The fact that a Reformed congregation desires the services of a Baptist minister, that a Baptist minister is willing to serve a Reformed congregation, and that a Reformed Classis approves of the arrangement, shows how far denominational barriers have been swept away by the recent movements in the direction of Church union. A generation ago such an arrangement would have been impossible.

The present membership of the Classis 6,660, a gain of 53 over the preceding year. Church School enrollment is 9,898, an increase of 318, but with a decrease of 73 in the average attendance. The Benevolent Contributions totaled \$11,942, of which \$8,591 was for apportionment. Says the retiring president in his report: "A consideration of the facts enumerated above leads us to the conclusion that we have reason to be encouraged over the State of the Church in West Susquehanna Classis. While we have made no great forward strides, we have continued to carry on the regular program of the Church without serious retrenchment."

—H. H. Rupp, Stated Clerk.



Dr. John M. G. Darms, Secretary

ONE MORE NEW CHAPTER — Belvidere, Tennessee, the Rev. W. H. Haber-camp, pastor. Nowhere have we breathed purer air or seen more magnificent pines than here, where some of our Swiss fathers settled years ago. There is also much activity in the Mid-western-southland on the part of the government and electric power is to be extracted from natural resources and made available to the countryside. But here is a group of Christian laymen, gathered after months of deliberate and prayerful effort, which will generate and set in motion much spiritual power. This always accompanies the fraternal fellowship and social good will of such a group of Churchmen. The monthly studies, too, will enrich their thought and give them a Christian viewpoint on current topics and problems. We welcome these friends from beautiful, mountainous and pine-wooded Tennessee into our growing fellowship. The officers are as follows: President, George Warmbord, master farmer; vice president, Paul Glaus; secretary, Philip Warmbord; and treasurer, Herman Leichty, carpenter.

The monthly topic program of our League for 1935 was presented before the International Council of Religious Education, recently held in Chicago, and received recognition and praise for its high educational and promotional value.

The Evangelical Brotherhood reports to date 465 Brotherhoods with 22,000 members. The treasurer received Feb. 1, 1934, to Jan. 31, 1935, \$889.20 from dues; \$101 from sponsors; and \$1,830 from the denominational budget of the Evangelical Synod.

Tohickon Classical W. M. S. will hold its 38th Annual Spring Meeting in Salem Church, Doylestown, Pa., April 6, sessions opening at 9.30 A. M. and 1.30 P. M. The speaker will be one of the missionaries from the former Evangelical Synod Missions. Mrs. William H. Cogley is the president of this Classical organization.

The W. M. S. of Lebanon Classis will hold two Congresses on Sunday, March 24, at 2 P. M., the one in Immanuel Church, Shillington, Pa., with Dr. George W. Richards as speaker and the second one in St. Stephen's Church, Lebanon, Pa., with Dr. John B. Noss of Lancaster as speaker. We hope that the people of Lebanon Classis will avail themselves of this opportunity and attend one of these Congresses. The Annual Spring Convention of this Classis will be held Sat., April 27, in Christ Church, Annville, Pa., sessions opening at 9.30 A. M. and 1.30 P. M., with Rev. Marcus Engleman from Japan as the missionary speaker.

The 23rd Anniversary of the W. M. S. of St. John's Church, Tamaqua, Pa., was celebrated on Wed. eve., Feb. 27. A delightful luncheon was served. A very interesting and inspirational address was given by Mrs. Kiah Minnich, a prominent Church worker in Tamaqua. A History of the Society and its work was read by Mrs. Francis Sassaman. The meeting was interspersed with music and reports of various secretaries.

The W. M. S. of St. Luke's Church, Dublin, Pa., celebrated their 10th anniversary on Sun. evening, March 3, with a public service in the Church. Mrs. J. Arthur Shelly gave an historical sketch and Mrs. W. N. Grass called the roll of charter members, 18 responding of the original 26 charter members. Six new members were received. Several readings, special music and spring flowers helped to make the program beautiful. Greetings were brought from the Classical Society by the president, Mrs. William Cogley. A beautiful Memorial service for departed members was conducted by Mrs. J. E. Wildasin. An inspiring message on "Our Challenge" was given

by Miss Ida S. Detweiler, and the pastor, the Rev. J. E. Wildasin fittingly closed the anniversary with an address telling of the worth of the W. M. S. to the congregation, to the pastor and to each member. This Society was organized by Rev. J. E. Wildasin on March 8, 1925. Presidents who have served during these ten years have been: Mrs. J. E. Wildasin, Miss Ida Detweiler, Mrs. Walter Grass, Mrs. Henry Geho and the present president, Mrs. Warren Miller.

Suggestions for monthly topics for 1936 are now in order and we would appreciate having laymen or pastors, whether organically connected with the League or not, send in a timely and appropriate topic for a monthly study during 1936. May we have your helpful thought and co-operation. Select topics "close to earth" and such which will help our men in their daily life and work.

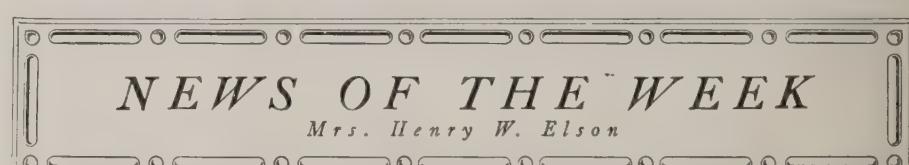
"Thanks for the material received. We are using the programs as near as we can and find that it is a wonderful, instructive program. We are planning on affiliating with the Churchmen's League." —Wisconsin.

"Our meetings usually last about 2 1/2 hours. They are divided in three parts—1st, Program; 2nd, Business; 3rd, Social. The greater part is devoted to the program. We have not had any outside talent due to the fact that we thought it best to become acquainted with our own talent first. During the social hour we usually spend our time playing games, indoor baseball, checkers, etc. A light lunch is served composed of never more than three things. Our outside social activities consist of a mushball team in summer and a bowling league in winter. Our mushball team has been entered in a League made up of teams from the various Churches. Our year closed with 64 members. We are anticipating an increase in membership, and are planning to start a junior organization, but, as you know, we are trying to carry on our work without the counsel and advice of our beloved pastor who, as we all know, gave his entire life for the advancement of Christianity, and as he was so greatly interested in the success of our League, we are going to do our best to make the movement a successful one." —Earl R. Dresch, president Chapter, Sharon, Pa.

Chairman Rev. Chas. F. Freeman and his active Synodical Committee (Eastern Synod) are planning for a retreat for the officers and members of the League to be held some time during the summer months. This is an excellent idea.

Rev. Mr. Piscator of St. John's Church, Philadelphia, and his strong Chapter, have invited the four Chapters of Philadelphia for the first convocation March 21.

AFTER EASTER ORGANIZE A CHAPTER OF THE LEAGUE FOR YOUR MEN!



Three million children in the United States are handicapped in their school work by defective eyesight, according to a report of a joint committee of the National Education Association and the American Medical Association.

Resignation of S. Clay Williams, chairman of the National Industrial Recovery Board, who has been under attack by organized labor for months, was announced by the White House, March 5.

The Wisconsin Recovery Act, patterned largely after the National Industrial Recovery Act, was declared unconstitutional by the State Supreme Court March 5 on the ground that it unlawfully delegated legislative powers to industry.

The Federal relief population March 6 reached a record high of 22,375,000, as Harry L. Hopkins, director of relief, pushed efforts to increase contributions from States and communities. Relief officials estimated that 5,400,000 families, averag-

ing four to a family, and 775,000 single persons were on relief.

Oliver Wendell Holmes, retired Justice of the Supreme Court, died at his home in Washington, March 6. He was laid to rest March 8, on the ninety-fourth anniversary of his birth, with full military honors in the National Cemetery at Arlington. President Roosevelt and high officials of all divisions of the government attended the burial service. Chief Justice Hughes and the associate justices of the Supreme Court served as pallbearers at the funeral of their former colleague.

President Thomas G. Masaryk of Czechoslovakia celebrated his 85th birthday March 7.

The French Chamber of Deputies discussed March 6 their recent motion giving women the vote, and approved an amendment providing for vote by families instead of by male vote or the individual vote of both sexes.

Baron Max von Hussarek, 70, Chancellor of Austria in the days of the monarchy, died at Vienna March 6.

Mrs. Ellen Reid van Dyke, 74, widow of the Rev. Dr. Henry van Dyke, minister and author, died at Charleston, S. C., March 6.

Plans for a permanent Chicago fair, to be built on the site of A Century of Progress in Burnham Park at a cost of \$20,000,000, were announced March 6 by Mayor Edward J. Kelly.

Sir Malcolm Campbell roared down Daytona's sands March 7 to a new world automobile speed record—276.816 miles an hour.

NRA codes should be limited to trades and industries actually engaged in interstate commerce or those "affecting it substantially," Donald R. Riehberg, executive director of the National Emergency Council, declared March 7 before the Senate Finance Committee as it began an inquiry into the recovery program in connection with the administration's request for a two-year extension of NIRA. Mr. Riehberg presented a 17-point program calling for the voluntary submission of codes by industry.

James G. McDonald, League of Nations high commissioner for German refugees, arrived at Rio De Janeiro March 7 before continuing on his tour of all American countries. He seeks homes in this hemisphere for 15,000 to 20,000 exiles from Germany. It is understood the State of Rio Grande do Sul is ready to take 1,000 farmers.

Amid talk of possible war, and much mention of Japan, the Senate March 7 added \$20,000,000 to raise the Army Appropriation Bill to \$400,000,000 with provision for 46,000 more men. The bill was passed 68 to 15 March 8.

Senator Long's demand for investigation of Postmaster General Farley was rejected March 8 by the Senate Post Offices and Post Roads Committee with the unanimous conclusion of the membership that he had not produced facts or evidence to substantiate his charges.

The Japanese House of Peers enacted the 1935-36 budget March 8 giving final approval for the largest military appropriations in the Empire's history—47 per cent of \$600,000,000 goes to the military.

Charles A. Boston, 71, former president of the American Bar Association, died at his home in New York, March 8.

A rise of \$6,700,000,000 in deposits in member banks of the Federal Reserve System during 1934, to reach a total of \$33,850,000,000 at the end of the year, was reported March 8 by Marriner S. Eccles, governor of the Federal Reserve Board.

Fifty-eight dollars a second is the cost of relief in the United States, according to the Federal Administrator of Relief, Harry L. Hopkins. In May, 1933, when the Administration was created there were 17,000,000 persons receiving relief in the United States. Today there are 22,375,000 on the Federal relief roll. High birth rates among families on relief are becoming the concern of governmental agencies. 1,849,771 children aged 5 years or under are found in families on public relief—families who are at least capable of responsibility.

Justice Oliver Wendell Holmes left to the United States Government more than half of his estate, which was valued at over \$568,000. Individual bequests totaled about \$270,000. His nephew receives \$100,000 and \$25,000 each given to Harvard University and Boston Art Museum.

Fighting gripped Havana as revolt broke out March 10. A state of siege has been proclaimed, with general call to arms by President Carlo Mendieta who found himself opposed by students, radicals and labor groups, which while they had different complaints, were actuated by economic pressure and political dissatisfaction. The strike became general and paralyzed the island. Many have been slain and there is a reign of terror in Cuba.

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Food price rises 34% in two years according to a country-wide figure calculated by experts of the Department of Commerce. The increase was smaller in some sections and larger in others.

Using part of the profit obtained from devaluation of the dollar, the Treasury will act immediately to reduce the national debt by about \$675,000,000 and to concentrate the issue of all currency in the Treasury and Federal Reserve System by providing the removal from circulation of all national bank notes. This step, considered one of the most important of a financial nature taken by the administration since devaluation of the dollar, was announced March 10 by Secretary of the Treasury Morgenthau.

Dr. L. J. A. Trip, president of the Bank of Netherlands, will succeed Leon Fraser as president of the Bank for International Settlements May 14. Mr. Fraser will return to the United States as vice president of the First National Bank of New York.

The entire rebel army has been crushed by the Greek Government. The leaders and staff have fled to Bulgaria and surrendered to military authorities of that country, bringing the revolt on the Greek mainland to an end after 11 days.

The House vote overwhelmingly Mar. 11 for the repeal of the income tax publicity (pink slip) provisions of the Revenue Act of 1934. A similar action by the Senate is indicated.

The official existence of the air force in Germany has been announced. It dates from March 1 when officers were commissioned with military rank. Thus the air clauses of the Treaty of Versailles have been ignored. Article 198 of the Treaty of Versailles states: "The armed forces of Germany must not include a military or naval air force."

The Pan-American Air Lines intend to

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establish a transpacific air service — an 8,500-mile route from San Francisco to the Far East. The company will send out a ship in April to establish landing fields. The final base will be established in the Philippine Islands. Its first stop will be in Honolulu.

CATAWBA COLLEGE

The year of 1935 has thus far brought to Catawba a long list of exceptional happenings. The first one to be mentioned is the presentation of Gilbert and Sullivan's "Pinafore", by the combination of the College Dramatic and Glee Clubs. The acting and singing were so pleasing and so creditable that subsequent performances were given at the Boyden High School of Salisbury and at the High School of Spencer.

President Omwake was a delegate to the meeting of the western section of the Alliance of the Reformed Churches throughout the world holding the Presbyterian System. The meeting was held at the John Marshall Hotel in Richmond, Virginia. The special theme for discussion was "The Relationship Between the Church and the State".

The Board of Trustees at its recent annual meeting accepted the resignation of Professor Brandon Trussell, M.A., teacher of economics and business administration. A successor to Professor Trussell has been found in the person of Professor Wade P. Young, Ph.D. Dr. Young comes highly recommended to the College faculty. He has had teaching experience at the University of Tennessee, and has engaged in the study of economic problems for the Federal Government under the T. V. A. He spent a year in Europe studying some of the market centers of Denmark and other countries.

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REGISTRAR,
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Catawba College observed Education Day (Jan. 19) both in the South and in the North. On that day, Rev. Milton Whitener preached in Burlington, N. C., and Prof. W. G. Cleaver in the Newton Reformed Church. Dr. D. E. Faust preached in two Churches in Harrisburg, Pa., and Dr. A. K. Faust spoke in two Reading, Pa., Churches.

Not a little excitement was caused by a case of spinal meningitis among the day students of the college. The student who suffered the attack, William Horne, died in the Salisbury City Hospital. All the students who were in class with him the last day he was in college, were quarantined and had cultures taken by the County Health Officer. Very fortunately, no other cases developed and all the students are at work again as usual.

Dr. E. P. Dietrick, Ph.D., son of the late Dr. W. W. Dietrick, gave an interesting and informing lecture in the College Auditorium on "Soil Erosion". Dr. Dietrick is director of the Federal experiment farms at Statesville, N. C. On these farms is demonstrated how to prevent erosion as well as how to build up productive soil again.

Catawba's debating team, consisting of Harold Wolfinger and Gerald Dieter, recently made a debating tour to Maryland and Pennsylvania. This team defended the negative side of the subject, "Resolved, That nations should agree to prevent the international shipment of arms and munitions". At Western Maryland College, Catawba won the debate; at Juniata College the teams debated over the radio station at Altoona; at Dickinson, Catawba lost, and at Susquehanna College, Elizabethtown College, and Shippensburg State Teachers' College, no decisions were given. The boys report having had a most enjoyable time.

Professor and Mrs. Arthur Rich on the evening of March 7, gave a joint recital in the Brodbeck Music Building before an audience that filled the recital hall and the halls leading to it. These pianists of unusual ability were at their best as they rendered Liszt's "Les Preludes", "Hungarian Fantasia", and "Concerto in E Flat Major". These numbers are written as solos, but the orchestral accompaniment was played on the second piano.

—Allen K. Faust

THE COMMITTEE ON CONSTITUTION MAKES PROGRESS

The Committee on Constitution for the Evangelical and Reformed Church held its second meeting in Cleveland, Ohio, Feb. 28 and March 1. All 17 members of the committee (named on page 178 of the Minutes of the General Synod), and Rev. L. W. Goebel, First Vice-President of the General Synod, and Rev. F. C. Klick, President of the Evangelical Synod, were present both days. The committee is doing a thorough-going piece of work and is fully aware that it has some very difficult problems. The spirit of unity is remarkable. The one constant effort is to prepare and submit to the Church a Constitution which shall embody all that is best for the two uniting Churches.

At the meeting last October the Committee considered principles that must underlie the Constitution, and went over the general plan. It then sub-divided the work among four sub-committees. These had held meetings and came to the second meeting with prepared reports on the items referred to them. Parts of their reports had been sent out in advance to all of the members. Every member had copies on the table before him.

The committee of attorneys reported that they have been making a survey of the matter of Charter and of the most suitable State in which to take out articles of incorporation. This committee will assist on all legal points and also advise regarding the distribution of the several articles into the Constitution and into the By-Laws.

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The committee studying "Members, Congregations, and Congregational Judicaries" presented a quite comprehensive document which the Committee as a whole went through twice, made changes and suggestions here and there, and referred back to the committee.

The committee on "Organization and Administration, Denominational Judicaries, Boards, etc.", reported that it had held three meetings, one during two days last December in Dayton, another for two days in Philadelphia in February, and the third at Cleveland throughout the day preceding the meeting of the entire Committee. This committee submitted a voluminous report. Tentative agreements were reached on many points but a num-

ber of items were referred back to the committee for further consideration in the light of the discussion.

The committee on "Preamble to the Constitution and the Sections on Doctrine and Worship" presented a report which was amended in some respects but was agreed to in principle. This, too, will come again before the Committee at its next meeting.

Besides the overtures referred by the General Synod, the committees have received many communications and suggestions, all of which are being given consideration.

The Committee on Constitution is thus able to report to the Church that it is making rapid progress. The sub-committees will meet, some of them several times, during the next few months and will be prepared to submit the results of their work in rather definite form when the entire Committee meets again in June.

The Committee is unanimous that it is not advisable at this stage to submit to the Church any of the reports or other material now under consideration. It has not come to final decision on any item and there would only be misunderstanding and confusion to put out anything at this time. It plans to submit a tentative draft to the Church for its information, criticisms, and suggestions, at the earliest possible date.

The Committee does desire, however, to inform the Church of the progress that has been made and of the lines along which it is working. It has voted that a statement embodying certain general principles shall be put into the hands of all members of the Committee. They may represent the Committee in addressing Synods, Districts, Classes, ministeriums, assemblies, and other groups and, so far as possible, answer questions and receive suggestions. It will not be possible to print this statement or give copies of it to others, but members of the Committee are willing to speak to or confer with larger or smaller groups, giving information and receiving suggestions.

William E. Lampe, Secretary

ST. PAUL'S ORPHANS AND OLD FOLKS' HOME, GREENVILLE, PA.

"Have you any merits? Oh Gee! I have demerits." This is heard on every hand these days. The explanation is that the children have been confronted with a new conduct schedule, calling for certain merits if citizenship and attitude as well as service are on the right side of the line; demerits if on the left hand side. Sad to say, some of them are "in the red" on the behavior proposition. Along with this goes the penalty, which is curtailment of certain privileges. An accumulation of 15 demerits means that the door is closed for one week, 25 means two weeks of embargo, and 50 seals your fate for three weeks. Along with this goes a form of group government whereby the various cottages seek to maintain a high average of deportment.

The boys want to go fishing today. Last week sled riding was still good. This week thoughts of swimming hole and fishing have the stage. What is that? Cannot find any fishing worms—have to dig too deep. Better wait awhile. The writer remembers when he wanted to go barefooted very early one spring. Wise father pointed to the remnant of a snowdrift on the cold side of the house: "Not until that is gone, son." We have a fellow feeling for you, boys.

OBITUARY

THE REV. CONRAD CLEVER, D.D.

Splendid in the length of life, in the abundance and richness of the service rendered, and in the love that a multitude of hearts hold for him, the Rev. Dr. Clever passed suddenly to the rest prepared for

the people of God on Tuesday evening, Feb. 19, at his late home in Shippensburg, Pa., at the age of 87 years and 8 days. His wife and their daughter Elizabeth survive him; also his sister, Miss Jennie Clever; and his brother, Samuel.

Dr. Clever was the son of George and Isabella (nee Kelso) Clever, and was born in Cleversburg, Franklin Co., Pa., on Feb. 11, 1848. He pursued his studies at Pennsylvania College, Gettysburg, and at Franklin and Marshall College, from which he received the bachelor of arts degree in 1870. His theological training was received in the Theological Seminary, Lancaster, graduating in 1873. The same year he was ordained and installed pastor at Columbia, Pa., serving 6 years. This was followed by two pastorates notable for duration and success. In March, 1879, he was installed as pastor of the Third Church, Baltimore, where he labored for 25 years. During this period the congregation advanced in numbers and to a high degree of spiritual strength and activity. Six men entered the ministry — Revs. Muehe, Stonesifer, Everhart, Cramer, Lamar and Bald. Dr. Clever and his people were leaders in the local Church extension which resulted in the establishment of 7 Reformed missions. In September, 1904, he became pastor of Christ Church, Hagerstown, remaining here 27 years—until a serious accident made it necessary for him to resign. These years too were remarkable for the numerical and spiritual growth of the congregation. The men's Bible class taught by him had an attendance as high as 160. There was an attachment for him which continued after his retirement. After his resignation in 1930 he with his family removed to Shippensburg. His physical strength was remarkable and his zeal for the work he loved remained with him to the end. When opportunities to preach were given he gladly accepted and much of the characteristic vigor of his former preaching remained. He regularly taught a Bible class and ministered to the sick wherever he could.

On June 6, 1899, he was united in marriage to Miss M. Elizabeth Everhart of Baltimore. A daughter, Miss Elizabeth I. Clever, was born to them.

Ursinus College conferred upon him the degree of Doctor of Divinity in 1889. Among other honors were: President of Potomac Synod; president, and later president emeritus of the Board of Publication and then of its successor, the Board of Christian Education; regent of the Mercersburg Academy; member of the Eclectic—a small group of the leading ministers of Baltimore.

His primary concern always was the care of his flock. He entered deeply and sympathetically into all their experiences. But he was also interested in the world-progress of the Kingdom. His very large library contained the works of the leaders of thought in his day and former days. He was well informed upon the movement of religious thought and activity, and frequently made valuable contributions to the "Reformed Church Messenger," the "Reformed Church Review" and other religious periodicals. He also published certain pamphlets.

The funeral services and burial took place at Shippensburg on Friday, Feb. 22. At the home, the Rev. C. E. Blum, pastor of Grace Church, offered prayer. At the Church there was a great concourse of laity and clergy who had come from far and near, notwithstanding a heavy snow-storm, to testify by their presence to their esteem, love and gratitude. The service was brief and simple. There was no sermon. The Rev. Mr. Blum read the Resurrection Theme, the Rev. F. W. Bald read appropriate scripture passages, the Rev. E. S. Lamar offered prayer and Dr. Boyd Edwards recited Dr. Harbaugh's hymn, "Jesus, I Live to Thee."

The body was then borne to the cemetery, the pallbearers being men of Christ Church, Hagerstown. At the grave Revs.

Lamar and Bald, two of the six who entered the ministry while Dr. Clever was pastor in Baltimore, lovingly laid away the



Our Well Beloved Dr. Clever

remains of him who had been a spiritual father to them for many years.

His earthly life ended like a day that has been to us a great benediction. We desire to prolong it. But the sun will not delay its setting. The last gleam of light fades. Darkness falls. The day is ended. We mourn. And yet there remains with us at least the memory of its graciousness, and we are thankful. We mourn his departure, yet the power of his life and the sweetness of his spirit have left with us a sustaining—a solemn joy.—F. W. Bald.

JOHN H. NICODEMUS

Mr. John H. Nicodemus, 1839-1935, a life-long member of St. John's Church, Martinsburg, Pa., passed away Sunday morning, Feb. 17, 1935, at the age of 95 years, 3 mos., 29 days. His was a familiar figure in his community and Church. He was beloved by all and affectionately called "Squire", for he was Justice of the Peace and secretary of the borough council for almost 30 years. He had served his country in the Army of the Potomac during the Civil War. While serving there he saw President Abraham Lincoln and described the President, as he appeared on one of the inspection trips, as a tall, serious, lanky man whose height was increased by the tall hat he wore and whose awkwardness was accentuated by the short stirrups of the saddle horse he was riding. With flapping coat-tails and long elbows and high knees, Abraham Lincoln was not a very prepossessing figure to the Boys in Blue, who, however, served and loved him.

Mr. Nicodemus was always progressive and keenly interested in the affairs of his community and nation. His views were always sought on current topics of the day. This was due to the long perspective he had on life. In his own life time he had passed through the great expansion and development of our nation, that grew from a country of 17 million to a country of 142 million inhabitants. No wonder he had a sense of poise and detachment that enabled him to make sane and wise judgments, free from the bitterness of partisanship. That this was duly recognized and appreciated was clearly demonstrated

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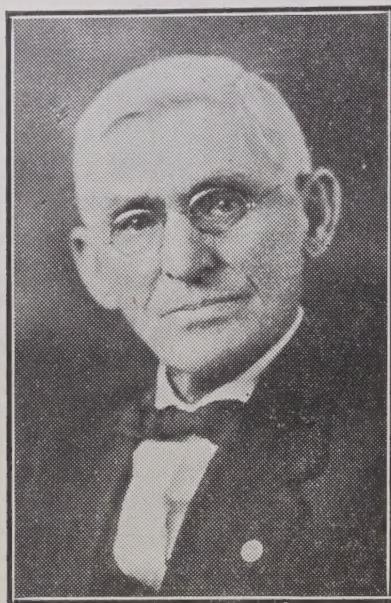
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by the presence of the many lawyers and leaders of Blair County at the funeral service.

The sane, sensible and keen interest he displayed in secular activities he also displayed in the performance of his religious duties. He served his congregation as deacon and elder and in 1932 was elected



John H. Nicodemus

active elder for the rest of his life. St. John's consistory always met in his home, and it was only the past six months that that privilege could not be granted. Young and old alike considered his presence at Church services a benediction and blessing. He rejoiced in the Christian life of his fellow-members. Nothing encouraged him so much as the participation of young people in the work of the Church. At a recent meeting of the Churchmen's League in his home he said, "I am glad that St. John's can look forward to its young people to take the place of us who have grown old."

He loved his Church. This was manifested when as a young man of 19 years, in 1858, he helped in his father's brick-yard, making the brick for the present Church building. In recording this experience for one of the Church anniversaries he wrote, "I believe that my fingerprints were impressed upon every blessed brick in its sacred walls, and perhaps not a few of them were stained from the blood drops that oozed from my worn finger ends."

Mr. Nicodemus supported his Church liberally and was an ardent advocate of the benevolent work of the denomination. As long as he was treasurer of the congregation he saw to it that the apportionment was paid in full. When told at the beginning of the year that this was not done for the past year, he said sadly, "I had hoped that I might live to see my Church again pay it in full." This interest in the greater program of the Church was no doubt due to his constant reading of the "Messenger".

Funeral services were conducted by his pastor, Rev. Victor Steinberg, assisted by Rev. Julian Park of the local Presbyterian Church, with interment in the family plot in Fairview Cemetery, Martinsburg. Surviving are one daughter, Miss Ella Nicodemus, at home; two sons, Robert C. Nicodemus, of Philadelphia, and A. Jesse Nicodemus, of Altoona; and three grandchildren, Ruth, Ella and Hilda Nicodemus, of Philadelphia.

—V. S.

THE REV. R. FRANKLIN MAIN

The Rev. R. Franklin Main passed away very suddenly on Friday, Feb. 8, at 10 A. M., in the basement of the Church. He

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was engaged in making repairs to a door sill when he suddenly collapsed. Before a physician could be summoned, Bro. Main had died. Prior to this attack he was in his usual good health, greeting friends and giving no evidence of feeling badly. His passing was in harmony with his oft expressed wish.

He was born in the Middletown Valley near Middletown, Maryland, on April 17, 1868, the son of George J. and Sarah Coblenz Main. He was aged 66 yrs., 9 mos., and 21 days. He attended the public school in his community and entered Franklin and Marshall College in 1889, graduating from that institution in 1894. After graduating from college he entered the Eastern Theological Seminary, graduating in 1897 and was ordained a minister of the gospel by Maryland Classis in 1899, and transferred his membership to Somerset Classis.

His first pastorate was at Holsapple, Pa., where he remained about two years. He then received a call to Worthville, Jefferson County, Pa. This charge had two Churches, one at Worthville, and another in the country called St. John's. He remained there about six years. He then accepted a call to Larimer, Westmoreland Co., Pa. This charge had two Churches, St. John's, Larimer, and Trafford City, where during the course of his pastorate he built a new Church. He remained ten years in this charge, then accepted a call in 1919 to Brunswick, Md. This call came at the suggestion of the late Dr. James M. Mullan, supt. of Home Missions. This was his last charge, and he served this mission for 16 years. Numerous honors were given him by the Church during his pastorate. He was president of Clarion Classis, also a delegate to General Synod from this Classis. He was also president of Maryland Classis. At the time of his death he was president of the Brunswick Ministerium. In 1930 he visited the Holy Land, and he counted this the greatest experience of his useful life.

The funeral service was held at the Church in Brunswick on Sunday, Feb. 10, at 2 P. M. The Rev. John S. Adam, pastor at Middletown, Md., had charge and preached a short sermon. At Middletown, Brother Main attended Church and Sunday School as a boy. Rev. Mr. Adam was assisted by the Rev. Dr. Atvill Conner, of Jefferson, Md., who read the Scripture lesson; the Rev. A. S. Peeler, of Lovettsville, Va., who offered prayer; and the Rev. T. M. Dickey, pastor of the M. E. Church of Brunswick, who spoke for the local Ministerium and presented very eloquently the strong character and great friendliness and

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kindness of Brother Main. These were his outstanding characteristics. He was highly honored and loved by his fellow-ministers for his beautiful and unselfish character, and quiet ministries of helpfulness.

The minister spoke from the familiar text in Prov. 27:1, "Boast not thyself tomorrow, for thou knowest not what a day may bring forth." Brother Main was first, last and always the Christian gentleman. He could render a satisfactory account of his stewardship at the close of every day. During the discourse a number of very appropriate poems were read. One by an unknown author entitled, "I shall not pass again this way." Another one, "Thy Neighbor," author also unknown, and John Oxenham's "Credo."



The Rev. R. Franklin Main

Interment took place at Middletown, where the body was buried by the side of his parents in the beautiful cemetery of the Reformed Church. The pastor was assisted at the grave by the Revs. Harvey S. Shue, of Adamstown, Md., and George K. Ely, of Mt. Pleasant, Md. The members of the Consistory acted as pallbearers: Messrs. W. A. Beatty, Jr., Lloyd Reelke, John Souder, Alfred Dagenhart, Ridgely Flook, and Orion Virts. Ministers of Maryland, Virginia and Baltimore-Washington Classes were in attendance and a number of ministers of other denominations.

The Rev. Mr. Main was not married. He is survived by two brothers, Chas. W. Main, of Baltimore, Md., and J. Calvin R. Main, of Washington, D. C.; and two sisters, Mrs. R. C. Althouse and Mrs. Annie S. Apple, both of Washington, D. C. Bro. Main was well known and highly esteemed by a host of friends in Brunswick and elsewhere within and without the Church. We lament the passing of this brother from our ranks. Our loss however is his gain. Surely no one was better qualified to pass away so suddenly than this good brother and friend.